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Sultan Mehmed II, the Conqueror

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to Turkey

nr. 480

THE LITERATURE OF THE TURKS

A TURKISH CHRESTOMATHY.

THE
LITERATURE OF THE TURKS.

A

TURKISH CHRESTOMATHY,

*CONSISTING OF EXTRACTS IN TURKISH FROM THE BEST TURKISH
AUTHORS (HISTORIANS, NOVELISTS, DRAMATISTS, &c.), WITH
INTERLINEAR AND FREE TRANSLATIONS IN ENGLISH,
BIOGRAPHICAL AND GRAMMATICAL NOTES,
AND FACSIMILES OF MS. LETTERS AND DOCUMENTS.*

BY

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LONDON:
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TO THE RIGHT HONOURABLE
LORD STANLEY OF ALDERLEY,

A WELL-KNOWN ORIENTALIST,
WHO HAS PROMOTED THE STUDY OF ORIENTAL LANGUAGES BY HIS

EXAMPLE AND SUPPORT,

AND A STATESMAN WHO HAS IMPARTIALLY UPHELD THE

RIGHTS OF THE NATIONS OF THE EAST,

THIS VOLUME IS DEDICATED AS A TOKEN OF RESPECT

BY

THE AUTHOR.

PREFACE.

THE Turkish dominions are about four times as large as France, and the Turkish language is spoken not only in them, but it is the Court language of Persia and Egypt, and is more or less used from the Danube to the Nile, and from Constantinople to the confines of China. It is the language of millions of Mussulmans who hold some of the most important strategic positions in the world, which, if occupied by a more aggressive power, might threaten the liberty of the world. Friendly intercourse between Turks and Englishmen, and a good understanding between their governments, which have many interests in common, would be greatly promoted by Englishmen being able to talk to Turks in their own language. The trade which England now carries on with Turkey might be immensely developed and extended, if English merchants in the Levant, or their *employés*, could speak and write the language of the country, which at present, with exceedingly rare exceptions, they cannot do. Our political and commercial interests in Turkey are, therefore, at the mercy of Levantine interpreters, who cannot be expected to have the good of Turkey or England very much at heart; as they are, properly speaking, neither Englishmen nor Turks, and they are most often men who possess only a colloquial and imperfect knowledge of Turkish. Their sympathies are generally not with the Turks, and the Turks would much prefer dealing directly with Englishmen, if Englishmen could understand them. Yet, until quite lately, the number of Englishmen who knew Turkish was exceedingly small, and even now there is a wide-spread belief in Europe that the Turkish language is scarcely worth learning, and that the Turks have no literature, or no literature worth perusing. A few years ago the War Office having seen, I suppose, during

the war in Egypt, the difficulties and evils which arose from our officers not being acquainted with Arabic or Turkish (which latter language is very useful for a military man in Egypt), very wisely offered rewards to induce them to study Turkish and Arabic. The result has been that numerous English officers have studied those languages, and many successfully. If some inducement to study Turkish were also offered to civilians by the Government and the London Chamber of Commerce, no doubt English Civil servants in the East would, in a few years, be able to do business directly with the Turks; and English merchants would find English representatives competent to transact their business and extend it by direct communication with the Osmanlis. Englishmen are quite capable of acquiring Oriental languages, but one can hardly expect them to learn them without some object in view. The Germans, who have perceived the importance of having the Turks as their allies in the event of a war with Russia, and the splendid field for commercial enterprise in the Turkish dominions, have lately established an Oriental Academy with a view to teaching not only diplomatic and consular officials, but mercantile men, Turkish, Arabic, and other Oriental languages.* The German merchants in Turkey have already begun to take the trade out of the hands of the English; and if the Oriental Academy in Berlin send out men conversant with Turkish to extend German trade, and the English do not take a lesson from them in time and turn their attention to Oriental languages, they will not only not obtain the enormous trade which might be done between the Levant and England, if intercourse were easier, but lose that portion of it which has for many years been almost a monopoly in their hands—and they will deserve to lose it if they do not bestir themselves and take warning in time.

The Imperial Institute has done England a great service by

* The Correspondent of the *Morning Post* at Constantinople wrote in November last:—"The Imperial visit will increase the tendency which already exists among Germans to find a field for commercial enterprise and an opening for military and civil official careers in the dominions of the Sultan. It is somewhat humiliating for an Englishman to observe with what persistency the Germans are asserting their commercial position in Constantinople. Already people are beginning to ask if Germany is to become the commercial mistress of the Levant."

starting a School of Oriental languages, where our countrymen have now an opportunity of acquiring Turkish and other Eastern tongues. In the excellent speech made by the Prince of Wales at the opening of the above institution, His Royal Highness said :— “ *That the New School of Modern Oriental Studies is a worthy object of material support by this country none can doubt, but the best aid and support it can receive will be derived from the extension of an active encouragement by public bodies and by the Government departments.*” The nation will owe His Royal Highness a great debt of gratitude if his sensible remarks convince the Government of the importance of their attending to this matter ; for the existence and success of such an Academy for Oriental languages must, to a great extent, unavoidably depend on support and encouragement from the State, and the public would now be disappointed if it did not flourish, as they have, by the medium of the press, fully endorsed the opinion of the Prince of Wales as to it being required and deserving of support.

One great impediment to the acquisition of the Turkish language hitherto has been the difficulty students have experienced in finding anything to read, after they had learnt the grammar, especially in England. This, perhaps, contributed not a little to the idea so prevalent in Europe that the Turks have no literature. The Turks have a literature, and a varied and interesting literature, but it consists chiefly of somewhat rare and costly standard works, sometimes only to be found in manuscript ; and a collection of these involves the expenditure of a large amount of money. A Chrestomathy was, therefore, peculiarly necessary for the acquisition of Turkish, but not one was to be found in all Europe. The only Turkish Reading-book for the use of European students ever published was a small collection of tales from the “ *Forty Vezirs,*” printed by the French Government for the use of the students of the *Ecole des langues Orientales vivantes*, at Paris. It consists of some tales in Turkish, without translations or notes, and the Turkish text having been printed from an antiquated MS. the spelling is so obsolete and defective that the perusal of it is greatly impeded, and a student would learn to spell from it most incorrectly. Moreover, there is no variety of style, all the tales being from one

author; and even this most incomplete Reading-book is scarcely to be had for love or money, as it was published nearly a hundred years ago, in the reign of Napoleon F., who was fully alive to the importance of a knowledge of Oriental languages, and copies of it are now exceedingly rare. I am perfectly sure, therefore, that a collection of extracts from standard Turkish authors will be welcome to Turkish students, several of whom even have requested me to prepare a book of this kind; but I think, as I have given translations in English of all the selections, the volume may have some interest for the general public, as they will see from it that there are Turkish historians, poets, novelists, dramatists, and journalists, whose works possess decidedly some attraction for the student of history, the literary man, and the politician.

THE LITERATURE OF THE TURKS.

“ Seek knowledge even in China.”

Words of Mahomet.

It will be seen from the words of Mahomet I quote above that it is a great mistake to suppose that the religion of the Turks has prevented them from cultivating learning and literature. Mahomet also said, “It is permitted to the Moslems to possess all sciences;” and again, in another place, he asserted that “Wisdom came from poetry” (*Inne min-esshiri hikmetun*), and that “There are treasure chambers ’neath the Throne of God, and the keys are the tongues of poets.” (“*Lillahi Kunuz taht il arshi mefatihu elsinet es shuara.*”) Most Europeans being unable to read Turkish books, and scarcely anything from their literature having been translated into European languages, it has been somewhat rashly presumed that they possess no literature, and some unscrupulous writers have not hesitated to represent the Turks as illiterate barbarians. This is very far from being the case. The Turks possessed a literature even before the conquest of Constantinople, and they have always had the greatest respect for learning and admiration for literature, and in no country, perhaps, in the world have literary men been so favoured by Royalty or so munificently rewarded. Numerous Sultans did not think it beneath their dignity to become authors themselves, and they delighted especially in the society of poets, historians, and other *literati*. Even the Conqueror of Constantinople, Mahomet II., was a poet himself, and he patronised literature not only in his own wide dominions but even in other lands. He is said to have pensioned thirty Turkish poets, and to have sent a thousand ducats a year to the Indian *Khoja'-i-Jihan* and the Persian Jami. Many of his vezirs were poets. Two universities were founded by him, that of Ayia Sofia and the Muhammedié. Over the public library, which he also built, was written this motto: “The study of all

sciences is a divine precept for all True Believers." Mahomet II. did not destroy the library of the Greek Emperors. He was himself acquainted with the Greek and Arabic languages and literature, and delighted in reading the exploits of Alexander the Great, Scipio, Hannibal, and Julius Cæsar. He had several European works translated into Turkish. During the reign of the first Sultans many Greek and Latin works were translated into Turkish. A translation of Plutarch was made by order of Mahomet II., the Conqueror, and the commentaries of Cæsar were circulated amongst the Turks in the reign of Suleyman the Magnificent. Aristotle and Euclid are also to be found in Turkish, and it is natural to suppose that many other great classical productions were translated into Turkish, although copies of them are not now to be seen. Historical, astronomical and poetical works are still extant, although rare, which were produced by the Turks before they conquered Constantinople. There is a history of the Turks written by Ahmed-Ben-Yahya, which was produced in the reign of Orkhan. I venture, therefore, to slightly alter the words of Mahomet, and to say to the English public, and especially students of Turkish: "Seek knowledge even in Turkey!" Few people know that the idea of inoculation came from Turkey, from which country Lady Montague introduced it into England. It is possible, therefore, that we may learn something more from the Turks—fresh facts connected with European history, their customs, and their opinions of ourselves, if we take the trouble to peruse their literature; and it must not be supposed that the love of literature and the production of it in Turkey are things of the past only. One of the greatest of modern Turkish writers, Kemal Bey, who only died last year, says: "A people without a literature are like a man without a tongue;" and he has himself produced poems, novels and dramas, which are quite on a level with similar works in European countries. His description of London, from which I give an extract hereafter, is very clever and interesting, as showing us what impression our great capital makes on an intelligent Oriental.

The Turks possess numerous works on history, geography, astronomy, and scientific subjects, but they particularly excel in history. Sa'd-ud-Din, who lived more than three hundred years

ago, wrote a history of the Turks called "*Taj-ut-Tevarikh*," "The Crown of Histories," which is considered one of the finest specimens of Turkish prose, and made him immortal. The book is remarkably well written, and the facts in it are related with a truthfulness and boldness which are very surprising when one considers the age and the country he lived in. He was the tutor of Murad III., and he had such influence over that monarch that it is reported that Queen Elizabeth of England sent him presents to induce him to prevail on his sovereign to send a fleet to help the English against Philip of Spain, when the latter was preparing the Armada. Sa'd-ud-Din was one of the few men who not only could write history but make history. He accompanied Sultan Mahomet III. in his campaign in Hungary, and the great victory the Turks gained at the battle of Keresztes was due in great part to the courage and firmness of Sa'd-ud-Din, who prevented the Sultan from flying when the battle at first seemed lost. He exhorted his master to remain, telling him in the words of the Koran that "Patience brings victory and joy succeeds to sorrow," and the sequel proved him to be right.

Another great historian whose writings are well worthy of perusal is Naïma. He was one of the Imperial historiographers who continued the history of Turkey after Sa'd-ud-Din. His works were printed at Constantinople as long ago as 1734 A.D., and consist of two folio volumes. His style is not so ornate as that of Sa'd-ud-Din, but it is clear and elegant. It throws great light on the history of Europe in connexion with Turkey, and it is amusing and instructive sometimes to hear events in European history related by a Turk from a Turkish point of view. His account of the conquest of Crete by the Osmanlis possesses a peculiar interest at the present moment, and I have consequently given rather copious extracts from that, from which it will be seen that the Turks took the island from the Venetians, and that the population were not very loth to receive the Turks as their masters, as the Turkish Generalissimo treated non-combatants with a certain amount of wise clemency and forbade wanton destruction of life and property. This, and other such facts in the history, may probably be depended on, as the author did not write

for Europeans, and never imagined that his words would be translated into English or any other European language. The history of Turkey was continued by Rashid Effendi and Chelebi Zadé. This work also forms two large folio volumes. Amongst other curious and instructive things which it contains is a journal kept by a Turkish ambassador who was specially sent to the Court of France in 1720 A.D. It is very quaint and entertaining, as we see from it how European manners and customs really strike a Mahomedan. He was particularly struck with the respect the men in France had for ladies, and their politeness to them. "The French women," he says, "go where they please and do what they like. France is a real paradise for women, for there they live free from all care, and get everything which they can possibly desire."

Another great writer was the celebrated Haji Khalifé, the author of the "History of the Naval Wars of the Turks," in which he depicts in glowing colours the naval achievements of the Turks in the reign of Suleyman the Magnificent. The details he gives respecting the Turkish Lord High Admiral, Khaïr-ud-Din, or Barbarossa, and the Genoese Admiral, Andria Doria, are very valuable. He wrote many other important works on history and geography.

The Turks always were, and still are, very much addicted to writing poetry, for which they have an extraordinary love and admiration. High and low amongst them have cultivated poetry. The Sultans, themselves, were often poets. Indeed, from Murad II. to Murad IV., inclusive, there was an unbroken succession of Poet-Sultans. Verses by all these twelve monarchs are still extant, and they were not the only Sultans who indulged in verse. It may, therefore, justly be said that the Ottoman Sultans have been the most poetical royal family in the world. The learned von Hammer gives translated extracts in German from more than two thousand Turkish versifiers; but all of these can scarcely be called poets. The Turks have, however, produced some really good poets, amongst whom we may mention Baki, Mesihi, Nejati, Fouzouli, Misri, Kemal Pasha Zadé in ancient times, and Izzet Molla; the father of the celebrated Ali Pasha (Prime Minister of Turkey), Ziya Pasha, and Kemal Bey in recent times. Abd-ul-Hak Hamid Bey, at present First Secretary at the Ottoman Embassy in

London, is also a well-known modern poet of great promise. Turkish poetry is open to the objection that it is not very original, as it is almost always an imitation of Persian poetry; and most Turkish poets indulge in such extravagant metaphors and similes that their works, if translated into English at all closely, would be distasteful to most of us. They have, however, sometimes pretty and quaint ideas cleverly expressed, as in the case of Mesihi's Ode to the Spring, which I have translated. Probably our poetry appears to them rather tame and insipid, so different are oriental and western taste.

In the same way Turkish music is not agreeable to most European ears, and cultivated Turks have frankly confessed to me that they could not appreciate our operas, until they became accustomed to them by long residence in Europe. Although Turkish music is distasteful to the ears of most Europeans, it is sweet to the Turks, and that it is capable of exciting deep feeling is proved by the incident which led to the introduction of music amongst the Osmanlis. The Turks of Constantinople were without the art of music, it is asserted on good authority,* before 1047 *Anno Hegiræ*, when Murad IV. captured Bagdad. This cruel tyrant ordered that thirty thousand Persians should be slaughtered before his eyes. Before the massacre was over, Shah-Kouli, a famous Persian musician, managed to present himself before the Sultan, singing to the harp. His music so touched the hard heart of Murad that he burst into tears, and stopped the massacre. Murad took him and four other musicians back with him to Constantinople, where they introduced the science of music. There are even some few works on music written in Turkish, but they are rare. One, entitled "*Tarif-i-ilm-i-Musiki*," was written by Prince Cantimir, and dedicated to Sultan Ahmed III. It is said to have been once very much in use, but nowadays scarcely a copy can be found. The Turks are indebted to Cantimir for musical notes, which were first applied to Turkish airs by him. Afterwards, however, the Turks again returned to composing and executing everything by memory, according to their old custom.

With regard to fiction, the most famous book is a collection of

* Toderini, *Letteratura Turchesca*, Vol. I., page 222.

tales called the "Kirk Vezir" (The Forty Vezirs). It is a sort of Turkish "Arabian Nights," but neither so good nor so voluminous. Some of the stories are curious and quaint, and valuable as illustrations of Oriental manners and customs. The style is clear and simple, and therefore the book is very suitable for students of Turkish, and especially beginners. An abridgment of it, published by the French Government, has hitherto been the only Turkish Reading-book for the use of Europeans, but it is so full of errors in spelling that it is embarrassing and misleading for a learner. The "Kirk Vezir" is still popular in Turkey, and printed copies now are numerous in Constantinople, several editions of it having been printed. The orthography in these modern editions has been corrected, and in this form the book is very serviceable for students of Turkish, especially as it contains much colloquial Turkish. Hence I have given long extracts from it with these improvements.

During the present generation a number of novels on the European model, written by Turks acquainted with the French or English language and literature have appeared, some of which are very creditable. Amongst these I may mention "*Jezmi*," and the "*Adventures of Ali Bey*," by Kemal Bey, and *Ishtiyak*, by Mehemet Tevfik, published last year, which one might imagine had been written by Alexander Dumas. Numerous translations of French romances, such as the "*Mysteries of Paris*," have been published, and the "*Merchant of Venice*" and "*Othello*" have been turned into Turkish. Dramatic literature was quite unknown amongst the Turks until recently, but now there are several Turkish melodramas and comedies. The best drama we have seen is one called "*Vatn*" (The Fatherland), founded on the heroic defence of Silistria by the Turks, a very good subject for a dramatic author. *Iki Chaoush* ("The Two Sergeants"), by Mehemet Hilmi, is also good. These plays, although good reading, are intended for the stage, there having been now for some years a Turkish theatre at Stamboul. These modern books of fiction, and these entirely novel dramatic productions, are not only a sign that the Turks have not declined as regards their literary ability, but a decided proof of advancement.

CHARLES WELLS.

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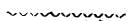
CORRIGENDA.

PAGE	3, line	16, for.	اولهمر	read	اولهمز
"	4, "	14, "	د به	"	دوه به
"	"	15, "	صكر	"	صكره
"	14, "	18, "	سختي كيدر	"	سختي كيمدر
"	16, "	6, "	گوپريدر	"	کور پريدر
"	"	7, "	adami	"	adamé
"	"	12, "	bridge	"	blind fairy
"	"	"	it	"	her
"	"	13, "	it	"	her
"	21, "	10, "	اکلمک	"	اکلنمک
"	22, "	16, "	المسه	"	اولمسه
"	26, "	9, "	احن	"	احسن
"	"	note 15, "	nedemter'am	"	nedemtev'am
"	"	line 10, "	ایتدبکی	"	ایتدیکی
"	29, "	18, "	کولدیلمر	"	کلدیلمر
"	32, note	2, "	foreigners	"	foreigner
"	44, line	12, "	کاورکن	"	کلورکن
"	46, "	16, "	سکانتدن	"	سکانتدن
"	49, "	5, "	اولنمغیمک	"	اولنمغین
"	"	9, "	الصلانین	"	الصلاتین
"	53, "	17, "	Musselman	"	Mussulman
"	60, note	5, "	Oakela	"	Oukela
"	61, "	7, "	obsolete or provincial	"	(obsolete or provincial)
"	64, line	4, "	ارلوب	"	اولوب
"	"	11, "	محاصرمنک	"	محاصره نلک
"	66, "	1, "	ادبر	"	ادبار
"	67, "	12, "	height ;	"	height,
"	"	27, "	gigantic walls	"	a gigantic wall
"	72, "	5, "	نسیم	"	نسیم
"	"	7, "	مورلمشر	"	مورلمش
"	73, "	1, "	ولان	"	اولان
"	74, "	13, "	محربه	"	محاربه
"	75, "	15, "	رنجیره	"	رنجیره

Corrigenda.

PAGE			for	his	read	his accession in
80,	last line,			chronicaling	„	chronicling
82,	line 6,	„	„	ترتیبی	„	ترتیبی
88,	„ 17,	„	„	اردجه	„	اردجه
89,	„ 6,	„	„	بولنه حق	„	بولنه حق
90,	last line,	„	„	مریمله ايله	„	مریمله
99,	line 17,	„	„	تعطیما	„	تعطیما
100,	„ 2,	„	„	عجوز	„	عجوز
101,	„ 5,	„	„	دیو	„	دیو
„	„ 13,	„	„	صحابیری	„	اصحابیری
108,	„ 17,	„	„	word	„	world
110,	„ 15,	„	„	کسی	„	کس
114,	„ 5,	„	„	سیر	„	شیر
162,	„ 2,	„	„	کوچک	„	کوچک
165,	„ 6,	„	„	اولدیییچون	„	اولدیییچون
166,	„ 2,	„	„	ایتمکه	„	ایتمکه
„	„ 9,	„	„	قاعمقام	„	قائم مقام
169,	„ 11,	„	„	انکنجی	„	ایکنجی
„	„	„	„	بولری	„	بورالری
172,	„ 10,	„	„	بلکه	„	بلکه
176,	„ 13,	„	„	فاشدر	„	فاشدر
„	„ 21,	„	„	قاندها	„	قاندها
207,	„ 13,	„	„	فدر	„	قدر
211,	„ 1,	„	„	بورک	„	یورک
226,	„ 21,	„	„	مع ما فیه	„	مع ما فیه
228,	„ 2,	„	„		„	

PART I.



TURKISH PROVERBS, APHORISMS AND ANECDOTES,
WITH INTERLINEAR AND FREE TRANSLATIONS
AND PRONUNCIATION.

N.B.—In reading the transliteration of the Turkish text in European letters, the vowels must be pronounced as in French, and the consonants as in English.

Words marked “ A ” are Arabic, and those marked “ P ” are Persian, although used in Turkish.

THE LITERATURE OF THE TURKS.



TURKISH PROVERBS AND SAYINGS.

اولمز	انسان	انسان	ايله	مال
<i>olmaz</i>	<i>insan</i>	<i>insan</i>	<i>ilé</i>	<i>mal</i>
does not become	man	man	with	wealth

One does not become a man by wealth.

عيبدر	تنبللك	دكل	عيب	فقيرلك
<i>dir aïb</i>	<i>tenbellik</i>	<i>déil</i>	<i>aïb</i>	<i>fakirlık</i>
is shameful	laziness	not	shameful	poverty

Poverty is no sin, but laziness is.

اولور	عالم	ياكييله	ياكييله	ادم
<i>olour</i>	<i>alim</i>	<i>yanilé</i>	<i>yanilé</i>	<i>adam</i>
becomes	learned	by making	mistakes	a man

By making mistakes one learns.*

اولهر	قيمتى	نصيحتك	اما	در	وار	قيمتى	جواهرك
<i>olamaz</i>	<i>kimeti</i>	<i>nasihatın</i>	<i>ama</i>	<i>dir</i>	<i>var</i>	<i>kimeti</i>	<i>jevahirin</i>
cannot be	its price	of advice	but	is	existing	price	jewels

Jewels have a price, but there can be no price (high enough) for advice.

كچمز	يارهسى	ناموس	اما	كچر	يارهسى	بيچاك
<i>gechmaz</i>	<i>yarési</i>	<i>namous</i>	<i>ama</i>	<i>gecher</i>	<i>yarési</i>	<i>bichak</i>
passes not	its wound	honour	but	passes	its wound	a knife

A wound from a knife gets well, but a wound in one's honour does not.

* This exactly corresponds to the Italian proverb :—*Sbagliando s' impara.*

اجيدر	نصیحت	اجيدر	ثمره سی	اما	طائليدر	حدث
<i>dir aji</i>	<i>nasihat</i>	<i>aji dir</i>	<i>semerési</i>	<i>ama</i>	<i>tatli dir</i>	<i>hiddet</i>
is bitter	advice	bitter is	its fruit	but	sweet is	violence
		طائليدر	میوه سی	اما		
		<i>dir tatli</i>	<i>mēivési</i>	<i>ama</i>		
		is sweet	its fruit	but		

Impetuosity is sweet, but the fruit of it is bitter ; advice is bitter, but its fruit is sweet.

لازم	قلب	سلامت	کیرلمز	جنته	عبادتله	یاالکر
<i>lazim</i>	<i>kalb</i>	<i>selamet</i>	<i>girlilmaz</i>	<i>jenneté</i>	<i>ibadetle</i>	<i>yalıkmız</i>
necessary	heart	of goodness	cannot be entered	in paradise	by worship	only

One cannot get to paradise by worship alone ; goodness (soundness) of heart is necessary.

یوقسه	سور سین	انیشیمی	صومشله	دایه
<i>yoksa</i>	<i>seversin</i>	<i>enishi mi</i>	<i>ki sormushlar</i>	<i>devéyé</i>
or	dost thou like	the descent (?)	that they asked	to a camel

ایکیسنی ده	صکر	اولدقدن	یوک	اوده	یوقوشیمی
<i>ikisimidé</i>	<i>sora</i>	<i>oldakdan</i>	<i>yuk</i>	<i>odé</i>	<i>yokoushoumou</i>
both	after	having become	load	he	the ascent

دیمش	السون !	شیطان
<i>démish</i>	<i>alsin†</i>	<i>shéitan</i>
he said	take	the devil

They asked the camel which he liked best, going up hill or down hill. He said :—"When I have got a load, the devil take them both !"

اچملو	بیوک	قاپوسنی	کوریشک	ایله	دوه جی
<i>achmali</i>	<i>buyuk</i>	<i>kapousounou</i>	<i>ghieurushun</i>	<i>ilé</i>	<i>devéji</i>
must open	wide	his door	who visits	with	a camel-driver

He who is on visiting terms with a camel-driver must open his door wide.

* در 'is,' is often understood as in this sentence.

† Or *Alsoun*.

اولئور	تجربه	محنه	انسان	اتشه	التون
olounour	tejribé	mihnetlé	insan	ateshdé	altoun
is	tried	in trouble	man	in fire	gold

Gold is tested by fire, man by affliction.

نازكدر	كلدن	پك	طاشدن	انسان
nazikdir	ghuilden	pek	tashden	insan
is delicate	than the rose	hard	than stone	man

A man is harder than stone and more delicate than the rose.

اينان	كوزيكه	زياده	سوزندن	باشكاسينك
inan	ghieuziné	kendi ziyadé	seuzinden	bashkasinin
believe	to his eye	own more	than his word	of another

Believe a man's eye more than his words.

طولمز	طور بهسى	ديلنجينك
dolmaz	torbasi	dilenjinin
does not fill	his bag	of the beggar

The beggar's bag does not get full (ever).

كزبور	دكنكسز	بولمش	كوى	كو پكسز
ghézéyor	deyneksiz	boulmoush	kieu	kieupeksiz
promenades	without a stick	having found	a village	without a dog

He who has discovered a village without dogs, goes walking without a stick.

دكل ديمش	ايچون	بنم	ديمشلر	چيقدى	بهايه	موم	كوره
démish déil	ichun	benim	démishler	chikdi	bahayé	moum	kieuré
he paid not	for me	they said	have risen	in price	candles	to a blind man	

They said to the blind man: "Candles have risen in price!"
"No," said he, "they have not—for me."

مركب	ينه	مركب	ينه	اورسك	سمر	التون	مركبه
merkeb	yné	merkeb	yné	woursén	sémer	altoun	merkebé
an ass	still	an ass	still	if you put on	a saddle	gold	to a donkey*

If you put a gold saddle on a donkey, still he is a donkey, and remains a donkey.

* *Merkeb* means any beast that is ridden, either a horse, donkey, mule or ass. We have something similar in the word 'mount.'

ایستر چاپا دکل دعا باغ
istér chapa déil dua bagh

it wants a hoe not prayers a vineyard

A vineyard does not require prayers, but it does require a hoe.

نردبان قادینلر دیسلر وار دوگون یوزنده كوك
nerdiban kadinler déseler var dughun yuzindé ghieuk*
 ladder the ladies if they say existing a feast in the face sky

قالقارلر قورمغه
kalkarlar kourmagha
 they get up to erect

If any one said:—"There is a wedding feast in the sky," the ladies would begin putting up ladders.

باق ارضه خوبه باقمه بوجه بویه
bak ousé khovüyé bukma bosé boiyé

Look! to good behaviour to disposition don't look to appearance to stature

Do not look at (a man's) stature and appearance; look at his disposition and behaviour.

کسرلر باشنی خروسک اوتن وقتسنر
keserler bashini khorosin euten vakitsiz
 They cut off his head cock crowing at the wrong time

A cock who crows at the wrong time has his head cut off.

الملی برابر کویکی کیدن دعوتنه قوردک
almali beraber { kiupéyi } ghiden davetiné kourdoun

It is necessary to take together a dog going to his invite of the wolf

He who accepts an invitation from a wolf must take a dog with him.

اچار قیوی تیمور سوز کوزل
achar { kapouyou } démir seuz ghinuzel
kapıyı
 opens door iron words pretty

Nice words open an iron door.

* 'Nerdiban' is a Persian word, which the Turks mispronounce and call 'mêrdixén.'

باسمه	قویروغنه	ییلانک	اوبویان
<i>basma</i>	<i>kouïroughina</i>	<i>yılanın</i>	<i>ouyouyan</i>
do not tread	to his tail	snake	sleeping

Do not tread on the tail of a sleeping snake.

یرده	یا	ارده	یا	قیز	یاشنده	بش	اون
<i>yérdé</i>	<i>ya</i>	<i>erdé</i>	<i>ya</i>	<i>kız</i>	<i>yashındé</i>	<i>beşh</i>	<i>on</i>
in the earth	or	married	either	girl	in her	age	fifteen

A girl fifteen years of age ought either to be married or buried.

بسار	فاره لری	بسلمین	کدی
<i>besler</i>	<i>faréleri</i>	<i>besléméyen</i>	<i>kédi</i>
feeds	the mice	not feeding	a cat

He who does not feed a cat feeds the mice.

چیقاریر	دلیکندن	ییلانی	دیل	طاتلی
<i>chikarir</i>	<i>délikenden</i>	<i>yilani</i>	<i>dil</i>	<i>tatlı</i>
brings out	from his hole	the snake	tongue	sweet

A sweet tongue brings out the snake from his hole.

پاتلار	باشنه	قباک	اکنک	قباک	ایله	شیطاد
<i>patlar</i>	<i>bashına</i>	<i>kabak</i>	<i>ekenin</i>	<i>kabak</i>	<i>ile</i>	<i>shéitan</i>
its bursts	to his head	who sows	gourd	with	the	devil

If you sow gourds along with the devil, they will burst against your head.

قازار	دیشیله	مزارینی	یین	یمک	ایکک	طوق
<i>kazar</i>	<i>dishilé</i>	<i>mezarını</i>	<i>yéyen</i>	<i>yémek</i>	<i>iken</i>	<i>tok</i>
digs	with his teeth	his grave	{ eating who eats }	dinner	being	full

He who eats dinner when he has eaten his full digs his grave with his teeth.

اولور	یقین	بغداد	ایسه	ای	رفیک
<i>olur</i>	<i>yakin</i>	<i>Bagdad</i>	<i>isé</i>	<i>éi</i>	<i>refikin</i>
becomes	near	Bagdad	is	good	for thy friend

If your friend (companion) is a good one, Bagdad becomes quite near.

ایدر سین	ارسلان	طوشنی	اورکتمه
<i>edérsin</i>	<i>arslan</i>	<i>tawshani</i>	<i>eurketma</i>
you make	a lion	the hare	do not frighten

Do not cause a hare to take-fright or you may make him a lion.

نصفیدر	عبادتک	چالشمق
<i>dir nisfi</i>	<i>ibadetin</i>	<i>chalishmak</i>
is the half	of religion	{ working to work

Working is the half of religion.

ایدر لر	هجوم	بيله	طاوشانلر	ارسلانه	اولمش
<i>edérler</i>	<i>hujum</i>	<i>bilé</i>	<i>tawshanlar</i>	<i>arslana</i>	<i>eulmush</i>
attack		even	the hares	to a lion	dead

Even the hares attack a dead lion.

لاله زاریدر	کوننک	قیش	کزاری	اتش
<i>talézaridir</i>	<i>ghiununun</i>	<i>kish</i>	<i>kenari</i>	<i>atesh</i>
its bed of tulips is	of a winter-day		its edge	fire

The fire-side is the tulip-bed of a winter day.

اچار	قبولرینی	قلعه	انختار	التون
<i>achar</i>	<i>kapilerini</i>	<i>kala</i>	<i>anakhtar</i>	<i>altoun</i>
opens	gates	castle	key	gold

A gold key opens the gates of a castle.

کوبکدر	ایکیسیده	کوپک	قاره	کوپک	اق
<i>kieupekdir</i>	<i>ikisidé</i>	<i>kieupek</i>	<i>kara</i>	<i>kieupek</i>	<i>ak</i>
a dog is	both of them	dog	black	dóg	white

A white dog and a black dog are both dogs.

چیقار	طاشدن	اتمکنی	اولان	ار
<i>chikarir</i>	<i>tashdan</i>	<i>etmeghini</i>	<i>olan</i>	<i>er</i>
extracts	from a stone	his bread	who is	a man

He who is a man will extract his bread from a stone.

مرکب	ینه	مرکب	ینه	طاقسه	یولار	آلتون	اشک
<i>merkeb</i>	<i>yiné</i>	<i>merkeb</i>	<i>yiné</i>	<i>taksa</i>	<i>yoular</i>	<i>altoun</i>	<i>éshek</i>
a beast	still	a beast	still	if he fix	headstall	gold	an ass

If an ass has a gold headstall, he is still (only) an ass.

کوسترمز	دیشنی	ایت	اصران
<i>ghiustermaz</i>	<i>dishini</i>	<i>it</i>	<i>isiran</i>
does not show	his tooth	a dog	who bites

A dog who bites does not show his teeth.

طوتیلور	یولارتدن	حیوان	اقرارندن	انسان
<i>tontoulour</i>	<i>yoularından</i>	<i>haiwan</i>	<i>ikrarından</i>	<i>insan</i>
is held	by his headstall	a beast	by his admission (confession)	a man

A man is held fast by his words, and a beast by his headstall.

بیلمز	قدرینی	انسان	اولمیان	انسان
<i>bilmaz</i>	<i>kadrini</i>	<i>insan</i>	<i>olmayan</i>	<i>insan</i>
does not know	his value	a man	who is not	a man

He who is not a man does not know the value of him who is a man.

دکلدر	سرو	اغاج	اوزون	هر
<i>déildir</i>	<i>serv</i>	<i>aghaj</i>	<i>ouzoun</i>	<i>her</i>
	<i>selvi</i>			
is not	a cypress tree	tall	every	

Every tall tree is not a cypress.

دوشر	یره	میوه	ایرن	کماله
<i>dusher</i>	<i>yeré</i>	<i>méivé</i>	<i>eren</i>	<i>kemalé</i>
falls	to the ground	fruit	attaining to	perfection

Fruit which has reached perfection falls to the ground.

اولمز	دولت	کبی	قناعت
<i>olmaz</i>	<i>devlet</i>	<i>ghibi</i>	<i>kanaat</i>
is not	grandeur	like	contentment

There is no grandeur like contentment.

TURKISH APHORISMS.

میزانیدر	ترقیسنک	درجه	نسوانی	ملتک	بر
<i>dir mizani</i>	<i>terakkisinin</i>	<i>deréjé</i>	<i>niswani</i>	<i>milletin</i>	<i>bir</i>
is its scales	of its progress	the degree	its women	of nation	a

The women of a nation are the best measure of the degree of progress it has reached.*—(*Abd-ul-Hak Hamid Bey.*)

ایامنه قدر	زوال	اولندن	صبح	عالمک	خلقت	انسانلر
<i>eyyamîné</i>	<i>zewal</i>	<i>evvelinden</i>	<i>sabah</i>	<i>alemin</i>	<i>khilkat</i>	<i>insanler</i>
up to its days	disappearance	its first	morning	of the world	creation	men

اولنمشدر	خلق	ایچون	دوکمک	یاشی	کوز†	چکمک	اضطراب
<i>olounmoushdour</i>	<i>khalk</i>	<i>ichin</i>	<i>deukmek</i>	<i>yashi</i>	<i>ghieuz</i>	<i>chekmek</i>	<i>iztirab</i>
were	created	for	to shed	moisture	the eye†	to suffer	tribulation

Men, from the first morning after the creation till the end of days (time), were created to suffer tribulation and shed tears.—(*Seza'i Bey.*)

دکلدر	فرولی	متحرکدن	میت	انسان	معرفتسز
<i>déildir</i>	<i>farklı</i>	<i>mutéharrikden</i>	<i>méit</i>	<i>insan</i>	<i>marifetsiz</i>
not is	different	from moving	corpse	a man	without knowledge

A man without knowledge is like a moving corpse.—(*Ekrem.*)

معطلدر	کبی	ماکنه	بخارسز	انسان	امیدسز
<i>muattaldir</i>	<i>ghibi</i>	<i>makina</i>	<i>boukharsiz</i>	<i>insan</i>	<i>umidsiz</i>
is useless (inactive)	like	a machine	without smoke	a man	without hope

A man without hope, like a machine without smoke, is inactive and useless.—(*Mehemet Nadir.*)

* Many English people will be surprised at this being written by a Turk and a Mussulman, a living Ottoman poet, who is at present First Secretary to the Turkish Embassy in London.—C. W.

† Tears.

بیطرفلقدردر	خصیصه سی	اک بیریک	مورخک
<i>bitaraflık dir</i>	<i>khasisési</i>	<i>biyuk en</i>	<i>muverrikhin</i>
impartiality is	quality	the greatest	of the historian

The greatest quality of a historian is impartiality.—(*Suleyman Pasha.*)

مشابهلری ایله	کندی	ینه	انسانلری	تاریخ
<i>ilé mushabihleri</i>	<i>kendi</i>	<i>yiné</i>	<i>insanleri</i>	<i>tarikih</i>
with fellow creatures	own	again	men	history

جلیدر	فن	ایدر	بر	خدمت	تربییه	و	تعلیم
<i>jelildir</i>	<i>fen</i>	<i>bir</i>	<i>edér</i>	<i>khidmet</i>	<i>terbiyéyé</i>	<i>ve</i>	<i>talim</i>
glorious is	art	an	doing	service	to educating	and	teaching

History is a noble art, which aids the education and instruction of men by their own fellow-creatures.—(*Suleyman Pasha.*)

اوزنده	یولدرکه	دیک	قدر	او	سارپ	قدر	او	زمان
<i>uzerinde</i>	<i>ki dour yol</i>	<i>dik</i>	<i>kadar</i>	<i>o</i>	<i>sarp</i>	<i>kadar</i>	<i>o</i>	<i>zeman</i>
on it	that is road	perpendicular	such	a	steep	such	a	time

دائما	ایچون	دوشمه مک	یوارلنوب	اوله باز	ممکن	توقف
<i>daïma</i>	<i>ichin</i>	<i>dushmémek</i>	<i>yivarlanıp</i>	<i>olamaz</i>	<i>mumkin</i>	<i>tévakkuf</i>
always	for	not to fall	rolling over	cannot be possible		stopping

ایدر	اقتضا	چیقمتق	سرعتله
<i>edér</i>	<i>iktiza</i>	<i>chikmak</i>	<i>suratlé</i>
it is	requisite	to ascend	with rapidity

Life (time) is such a steep and perpendicular road that standing still is impossible. In order not to roll over and fall, it is requisite constantly to ascend with rapidity.*—(*Sami Bey.*)

* How many English people ever supposed the 'unspeakable' Turks uttered such sentiments as those above!—C. W.

بر امت تدنی و اضمحلالدن قورتلمق ایچون حال
hal ichin kourtoulmak izmihlalden ré tédeni ummet bir
 state for to be saved from disappearance and decline people a

حاضر ایله قناعت ایتمیوب دائما ترقی ایتمه قوتنی
kuvvetini etmeyé terakki daima etinéyip kanaat ilé hazir
 its power to make progress always satisfied not being with its present

ثروتنی خیر خیر معارفنی یالکز معارفنی ایلر یلتمکه
ilériletmeyé maarifni yaliniz maarifni khaîr khaîr servetini
 to advance its knowledge only its knowledge No! No! its prosperity

چالیشملیدر

chalishilmali
 must be striven

A people, in order not to decline and decay, must not be content with its present condition. It must always strive to progress. It must strive to advance in power and prosperity—No! No! in knowledge, only in knowledge.—(*Sami Bey.*)

حریت قدر لذیذ بر مشروب یوقدر لکن سرخو شلق
serkhoshlik lakin dour yok meshroub bir léziz kadar hurriyet
 intoxication but There is not drink a delicious, as liberty
 (nice)

وبرامک ایچون اعتدال دنیلن بر مزیه احتیاجی وار در
dir var ihtiyaji mezéye bir dénilen itidal ichin vérémek
 there is its necessity appetizer an called moderation for not to give

There is no beverage so delicious as liberty, but in order that it may not intoxicate one, a little something must be taken with it called "moderation."—(*Sami Bey.*)

* The word *mezé* means a whet before dinner, which it is customary in Turkey to take. It consists of salt condiments, or fruit, and *Raki*.

تجارت	چيقار مقدر	الماس	قازوب	طوپراق	زراعت
tijaret	chikarmakdir	elmas	kazip	toprak	ziraat
commerce	to produce is	a diamond	digging	earth	agriculture

دمير ساتوب التون قرانمقدر
kazanmakdir altoun satip demir
to earn is gold selling iron

Agriculture is digging the ground and (thereby) bringing forth diamonds; commerce is selling iron and (thereby) winning gold.—
(*Abd-ul-Hak Hamid Bey.*)

پادشاهيدر	عالمك	كندى	كيمسه	هر
dir padishahi	aleminin	kendi	kimsé	her
is the king	of his world	own	person	every

Every one is king of his own world.—(*Mahmoud Nedim Pasha.*)

قيمت	حريتى	تقدير	ايدةميان	بر	ملته	اعطاي	حریت
kimet	hurriyeti	takdir	edéméyan	bir	milleté	itaî	hurriyet
the value	freedom	being able to appreciate	freedom	not	being able to	freedom of the giving	to a nation

ايتمك	او	ملت	افرادينك	اغزينه	بر	خنجر	عصيان
etmek	o	millet	efradinin	aghzina	bir	khanjer	isyan
to do	nation	that	of its individuals	in their mouth	rebellion of dagger	a	in

ويرومك كبيدر
vermek dir gibi
to give is like

To give freedom to a nation which does not appreciate the value of liberty is like putting the dagger of rebellion into their hands (mouths).—(*Saïd Bey.*)

طلعه	سرزنش	ظلمت	اچنده	بر	خياله	سلاح
talié	serzenish	zoulmet	ichindé	bir	khayala	silah
to fortune	rebuks	darkness	in	a	to chimera	an arm

چكمك قبيلدندر
chekmek dir kabilinder
to draw is of the category

Complaining of fortune is like drawing one's sword against a chimera.—(*Abd-ul-Hak Hamid Bey.*)

تحصن	دائرة	مهابتندة	بدن	و	برج	ایچون	قوم	بر
tahassun	dairéi	mahabetindé	béden	vé	burj	ichin	kavm	bir
fortification	circle	in its grandeur	walls	and	tower	for	people	a

اتحاد ملیدر
itihad dir mili
unity is national

National unity is the best thing to support the walls and towers of a nation's grandeur.—(*Idem.*)

مظفریتک خیرلوسی هانغیسیدر؟
muzafferiyetin khaïrlisi dir hangisi
of victory the most advantageous is which

قان دوکولمکسزین حصوله* کلن
kan dukulmeksizin housoula ghelen
blood without spilling to accomplishment coming

Which is the most beneficial victory?

That which is achieved without shedding blood.—(*Abou'l Zia Teyfik.*)

شخی کمدر؟
sékhî dir kim
generous is who

کندی ماليله سخاوت و بشقهسنگ مالندن
kendi malilé sekhavet vé bashkasinin malinden
own with wealth generosity and of another from his wealth

نفسنی صیانت ایدندر
nefsini siyanet dir eden
his passions restrains is he who

Who is liberal?

He who is generous with his own property and restrains his desire for the wealth of others.—(*Abou'l Zia Teyfik.*)

* *Housoula ghelmek* means 'to be realized, accomplished.'

حر	اولمق	ايستر ايسك	اولمه	جهانك	ذوقنده
<i>hur</i>	<i>olmak</i>	<i>ister isen</i>	<i>olma</i>	<i>jihanin</i>	<i>zevkinde</i>
free	to be	if thou wishest	do not be	of the world	in its amusement
				كدرنده	غمنده
				<i>kéderinde</i>	<i>gheminde</i>
				in its care	in its sorrow
				صفا سنده	
				<i>safasinde</i>	
				in its pleasure	

If you wish to be free do not enter into the amusements and pleasure of the world (nor) into its cares and sorrows.—(*Zia Pasha.**)

اخلاق	مليہ سی	اولميان	اقوامده	مدنيت	اولمز
<i>akhlak</i>	<i>miliyési</i>	<i>olmayan</i>	<i>akwamdé</i>	<i>médéniet</i>	<i>olmaz</i>
moral qualities	national	not being	peoples in	civilization	does not become

Amongst nations who have no national moral qualities, civilization is impossible (does not exist).—(*Zia Pasha.*)

عطالت	موتك	كوچك	قرداشی	سفاهت	حياتك	بيوك
<i>atalet</i>	<i>mevтин</i>	<i>kiuchuk</i>	<i>kardashi</i>	<i>sefahet</i>	<i>hayatin</i>	<i>buyuk</i>
inertia	of death	little	brother	ostentation	of life	great

دشمنی	در
<i>dushmani</i>	<i>dir</i>
enemy	is

Idleness is the little brother of death (half death), and ostentation is the great enemy of life.—(*Kemal Bey.*)

بو	جهان	فانیده	انسان	ایچون	حقیقی	بر	سعادت	وار
<i>bou</i>	<i>jihan</i>	<i>fanidé</i>	<i>insan</i>	<i>ichin</i>	<i>hakiki</i>	<i>bir</i>	<i>saadet</i>	<i>var</i>
this	world	fleeting in	man	for	real	a	happiness	be

* Zia Pasha, a really good modern Turkish poet, a couplet of whose we give above, was a very remarkable man. Although Secretary to Sultan Abd-ul-Aziz, he took up with liberal ideas, and urged reforms on the government. For this he was obliged to leave Turkey, and lived for a long time in England in retirement, when the author of this volume had the pleasure of meeting him. He did not give up the world for ever, as he advises above, but returned again to the Turkish Court, got again into favour, and was promoted to the rank of Pasha, which he did not possess when I met him. He died only a few years ago.

اممدر	افكار	و خادم	عالم	عبرتنامای	مرآت	غزته
umémdir	efkiar	khadim	vé	alem	ibretnuma-i	mir'et ghazeta
peoples is	thoughts	the servant	and	the world	warning	mirror a newspaper

A newspaper is a mirror of the world, containing warnings for us, and it is the servant of the thoughts of nations.—(*Ziver Bey.*)

يشار	ايله	سعى	كچنير	سايه سنده	زمان	آدم
yashar	ilé	saï	gechenir	sayésindé	zeman	adam
he lives	by	exertion	exists	by the help of	time	a man

A man exists by the help of time, but he only *lives* by exertion.—(*Kemal Bey.*)

غربادر	ادبا	اراسنده	بی ادبلىر
ghurebadir	édeba	arasindé	édebler bi
foreigners are	literary men	amongst	the illiterate

Literary people are like foreigners amongst the illiterate.—(*Ekrem.*)

كلسه ايدى	لازم	اورلماق	كلید	دهانده	ادبسلرك
ghelsé-idi	lazim	vouroulmak	kilid	dihaniné	édebsizlerin
were it	necessary	to put	a lock	to their mouth	impudent people

اشتهار	كسب	ثروتلىرله	چلينكىرلىر	مياننده	اصحاب صنايع
ishtihar	kesb	servetlerilé	chilinghirlér	miyanindé	sanaï ashab
celebrity	acquire	with their wealth	locksmiths	among	artisans

ايدرلىر ايدى

oderleridi
they would

If it were necessary to put a lock on the mouth of impudent people, locksmiths would become famous for their wealth amongst artisans.—(*Abou'l-Zia.*)

ANECDOTES.

بر آدم تراش اولمق ایچون بر بربره مراجعت ایدر .
edér murajaat bérbére bir ichun olmak trash adam bir
 has recourse to a barber a for to be shaved man it

حریفك باشني تراش ایدرایكن بر قاچ یرینی کسر . مرقوم
merkoum kesér yerini kach bir edéríken trash bashini herifin
 the aforesaid cuts places few a while shaving his head the fellow

تراش اولوب بیتنجه چیقاروب بربره ایکی قات اجرت ویرر .
verir ujret kat iki bérbére chikaroup béítinjé oloup trash
 he gives pay gold two to the barber taking out to his house being shaved

بربر یوزینه باقنجه . مرقوم بری تراش بریده* حجامت
hajamet biridé trash biri merkoun bakinjé yuziné bérbér
 cupping one shaving one the aforesaid on looking to his face the barber

پاره سی دیر .
dér parési
 is its money

Translation.

A man went to a barber to get shaved. While the fellow was shaving his head † he cut some places in it, the aforesaid person having been shaved, and being about to go home, took out double the price and gave to the barber. The barber having stared at him, he said : “ One (the half) is for shaving and the other is for cupping me.”

* *Dé* means “also,” and follows the word it applies to.

† The Turks have the tops of their heads shaved.

بر خسیس بر جاده اوزرنده بر او ساتون المش . پک
 pek almish satoun* ev bir uzerindé jaddé bir khasis bir
 very having bought house a on highway road a miser a

چوق ديلنجيلر کلوب صدقه ايسترمش خسیس هيچ برينه
 biriné hich khasis istérmish sadaka ghelovp† dilenjiler chok
 to one any the miser wished alms coming beggars many

بر شی ویرمیوب "عنايت" اوله ! "ديهرک" صاودرمش
 sawdirmish déyérek olé inayet verméyoub shéi bir
 dismissed (them) saying be! grace not giving thing a

زوجه سي بر کون ياهو بو اوی . صاتهام ديلنجیسی پک
 pek dilenjisi satalim evi bou yahou ghiun bir zevjési
 very beggars let us sell house this Oh! (God) day one

چوق دینجه خسیس باس یوق . ديلنجیسی چوق ایسه
 isé chok dilenjisi yok bé's khasis dénje chok
 if they be many its beggars no matter the miser on saying many
 (harm)

بندە ‡ "عنايت" اوله "دها" چوق ! ديمش
 démish chok daha olé inuyet bendé
 He said much more be! grace in me

Translation.

A miser having bought a house on a high road, very many beggars came and asked for alms. The miser did not give anything to any of them,§ and sent them away, saying: "May God show you favour."|| One day his wife said: "Oh, God! let us sell this house. There are so many beggars here." The miser replied: "No matter! If the beggars be many, I have more *Inayet olés* ["May God show you favour"s] than there are beggars."

* Or *satin*.

† Or *ghelip*.

‡ *Bendé*, 'in me,' is equivalent to 'I have.'

§ The singular is often used in a collective sense for the plural.

|| This expression is always used when one wishes to get rid of a beggar.

مشهور شیع سعدی کوچکلکندن هر کیجه صباح اولمزدن
 olmazden sabah ghejé her kiuchiuklughinden Sadi sheikh meshour
 it became morn night every from his childhood Sadi Sheikh celebrated

اول قلقوب پدرینک یاننده طوریر و پدریله برابر
 bérabér pédérilé vé dourour yanindé pédérinin kalkoup ev-vel
 together with his father and stands at his side of his father rising Before

عبادت ایار ایدی شیع ینه بر کیجه معتادی وجه ایله قالدی
 kalkdi ilé vejé mutadi geje tir yiné sheikh éilér-idi-ibadet
 rose as usual night one again the sheikh they worshipped

نقط خانه ایچنده پدرندن و کندیسندن بشقه هر
 her bashka kendisinden vé péderinden ichinde khané fakat
 every except himself and his father inside house but

کسک اویومقده اودقارینی کوروب ده پدرینه باقسهکز بونلرک
 boularin bakséniz pédériné dé ghieuroup oldouklarını ouyoumakda kessin
 of these look! to his father seeing that they were in sleeping person

هپسی نصل اوبورلر عبادت ایتمه ایچون* هیچ بریسی بيله
 bilé birisi hich ichoun etmé ibadet ouyouyorlar nasl hepsi
 even not one of them for to worship they sleep how all

باشنی قالدیرمیور دینجه پدری کاشکی سن ده انلر کبی
 ghibi anlar dé sen keshki péderi dénje kaldirmayor bashını
 like them also thou would that his father on saying does not raise his head

اویومش اواسهیدک کیمسنک عیبینی قصورینی کوریهیدک
 ghieurmayaiden kousourini ailini kimsénin olsaiden ouyoumoush
 you had not seen his defect his fault of no one you had slept

دیمش
 démiş
 he said

Translation.

The celebrated Sheikh Sadi in his childhood used to get up every night, just before daybreak, and stand by his father's side and say

* Or ichin.

his prayers with his father. One night he got up as usual, but seeing that everybody in the house but his father and himself were still sleeping, he said: "Look! see how they are all sleeping! Not one of them even raises his head for devotion." His father replied: "Would that you were asleep too, so that you could not see anybody's faults and failings."

حریفک	بری	تیمار	خانده	کیدوب	بسته زنجیر	دیوانه‌لرک
herifin	biri	timar	khanéyê	ghidip	beste-i-zinjur	diwanélerin
fellow	one	to a madhouse	going	chained	maniacs	

اولدینی	محلک	بر پنجره‌سی	اوکنده	طوروب	اکلمک	اوزره
oldoughou	mahalin	bir penjerési	euninde	douroup	eghlenmek	uzeré
a place where they were		in front window	standing	to amuse himself		

دیلنی	طیشاری	چیقارمیش	دیوانه‌لردن	بری ده	بونو	کورنجه
dilini	tishari	chikarmish	diwanélerden	de bini	bounou	ghieurunjé
his tongue	out	stretching	from the maniacs	one	seeing this	

امان	یا رب!	حکمتدن	سوال	اولنمز	زنجیرلی	زنجیرسز	نه
aman	reb ya	hikmetden	sual	olounmaz	zinjirli	zinjirsiz	né
how many and not	chained	is not	asked from wisdom	Lord	oh	Dear me!	

دیوانه‌لرک	وار!	دیمش
diwanélerin	var	démish
madmen	there are	he said

Translation.

A fellow went to a madhouse, and, standing before the window where the chained lunatics were, amused himself by putting out his tongue at them. One of the maniacs seeing this, said: "Dear me, Oh Lord, thy ways are inscrutable. What a lot of lunatics there are, some chained, and some unchained!"

بربسی اگلامقده بولنان بر چوجنه " نه اغلايورسن؟ " ديدكدە
dédikdé aghlayorsin né chojougha bir boulounan aghlamakdé birisi
 on his saying are you crying what to child a who was crying someone

انامك ويرديكي بر غروشي غائب ايتدم ده انك ايچون
*ichin anin dé etdim ghaïb * ghroushi bir vérdighi anamin*
 therefore I have lost piastre a which she gave of my mother

اغلايورم دير . او ذات ده اكا بر غروش ويروب آل ده
dé al vérip ghroush bir ana dé zat o dér aghlayorim
 take givings piastre a to him also person that he says I cry

ارتق اگلامه دينجه جوجق پارەيى الوب اولكندن دها
daha evvelkinden alip parayî chojouk dénjé aghlama artik
 more than before taking the money the child on his saying do not cry any more

زياده اگلامغه باشلار شمدى نيچون اغلايورسين؟ ديه سورلدكدە
sorouldoukda déyé aghlayorsin nichin shindi bashlar aghlamagha ziadé
 having asked saying do you cry why now he begins to cry more

اكر انامك ويرديكنى ده غائب ايتمش المسايدم شمدى ايكي
iki shindi olmasaïyidim etmiş kaïb vérdighini-dé anamin éyér
 two now I had not lost what she gave of my mother if

غروشم اوله جقدى . انك ايچون اغلايورم دير .
dér aghlayorim ichin anin olajaghidi ghroushoum
 he says I cry therefore would have been my piastres

Translation.

Some one said to a child who was crying : " What are you crying for ? " The child replied : " Because I have lost a piastre which my mother gave me." The gentlemen gave him another piastre, and said : " Take that, and cry no more." Whereupon the child took the money, and began to cry more than before. The gentleman asked : " What are you crying for now ? " The child replied : " If I had not lost the piastre which my mother gave, I should now have had two ! "

* Generally pronounced *kaïb* in Turkish.

PART II.



*EXTRACTS FROM STANDARD TURKISH AUTHORS, WITH
FREE TRANSLATIONS AND EXPLANATORY NOTES.*

ANCIENT WRITERS.

SAD-UD-DIN.

Sad-ud-Din is the most celebrated of Turkish historians. His great work, called تاج التواريخ (*Taj-ut-Tévarikh*), 'The Crown of Histories,' is remarkable for the elegance and grandeur of its style and the truthfulness of the author. This work gives the history of the Ottomans from the earliest times up to Sultan Selim I. Sad-ud-Din was the tutor and historiographer of Sultan Murad III., and also of Mahomet III. He was a great favourite with both, and his influence and advice to the latter, whom he accompanied to the war in Hungary, was the cause of the Turks achieving a grand victory, in 1596 A.D., over the Archduke Maximilian and the Imperialists, when the Sultan, despairing of success, had wished to retreat. Sad-ud-Din's courage and eloquence at the Battle of Keresztes, when, after two days fighting, all seemed lost for the Turks, induced the Sultan to remain, and led to a crushing defeat of the Christians in the East. Fifty thousand Germans and Transylvanians perished in the marshes or by the sword, and ninety cannon were taken by the Turks, who, at the beginning of the battle, had lost all their own. Sad-ud-Din died Mufti of Constantinople in the year of the *Hejira* 1006, that is to say about three hundred years ago. The extracts made in this volume are taken from a beautiful manuscript, once the property of the celebrated Orientalist Silvestre de Sacy.*

* Kindly lent to me by Mr. Quaritch, whom I have to thank for the loan of several other rare works in Turkish.

THE TYRANNY OF TIMOUR.*

ذکر بعض مظالم تیمور

منتبع¹ آثار و مطلع² اخبار تیموری اولان نکته شناس³ بادئ⁴ نظرده درک
و احساس⁵ ایدر که منتهای مرامی و تصادای مهمای⁶ تخریب⁷ بلاد
و مجامع عباده القای فتنه و فساد ایدی . و مقتضای خلق⁸ و سیرتی⁹
و مطمئ¹⁰ نظر سریر¹¹ تخریب عالم و تعذیب بنی آدم ایدی . مرحمت
و اشفاق نفوسی صحیفه¹² قلبندن محکوک¹² و مسلوب الانصف ایدوکی
غیر مشکوک¹³ ایدی . بر فظ¹⁴ غلیظ القلب ایدیکه قتل اطفالی
و غضب اموالی احن اعمالی بیلوب و غارت و ایصال خسارته جسارت
تامه سی و قدم ندم توأمنی¹⁵ و وضع ایتدبکی مواضعه مفرت¹⁶ عامه سی
وار ایدی . جبار بدکردار¹⁷ و ستمکار¹⁸ مردم ازار¹⁹ ایدی . یورکی سنک
و سبعینده²⁰ مانند پلنک²¹ و نام نیکو²² تحصیلنده پای همتی لنگ ایدی .
هر محله که سپاه مردار غول کرداری²³ هلول ایتسه کشت و زرعتی
و اصل و فرعی نهب و یغما و سلب مضاف و نعم²⁴ ایدر لر ایدی و هر قنده
قونسه امن اندن کوچر ایدی . و هر مقامده اوتورسه قیامت قالقار ایدی .
و هر دیاره که گذار ایتسه دیار قالمز ایدی .

- (1) A. *Mutétebba*, 'who follows.' *Mutétebba-i-assar*, 'one who reads works.'—
(2) A. *Mutétalli*, 'one who studies.'—(3) P. *Shinass*, 'one who knows, or is
acquainted with.'—(4) *Badi' Nazrdé*, 'at the first glance.'—(5) *Ihsas*, 'feeling.'—
(6) *Méham*, 'important affairs.'—(7) A. *Takhrib*, 'ruining.' (8) A. *Khulk*, 'nature,
disposition.'—(9) *Siret*, 'course of life.'—(10) A. *Matmah*, 'an object one has in
view.'—(11) *Serir*, 'a throne, government.'—(12) A. *Mahkiuk*, 'scratched out.'—
(13) *Meshkiuk*, 'doubted.'—(14) A. *Fazz*, 'a brutal fellow.'—(15) A. *Nedemter'am*,
'the twin-brother of repentance,' i.e. 'which will be rued.'—(16) A. *Mefret*,
'disgust.'—(17) P. *Bed-kirdar*, 'whose deeds are evil.'—(18) P. *Sitem-kiar*, 'oppressive.'—
(19) P. *Merdum-azar*, 'vexing men.'—(20) A. *Seba*, 'a wild beast' (a lion).—
(21) P. *Pelenk*, 'a leopard, panther.'—(22) P. *Nam-niku*, 'good name.'—(23) *Ghoul
kirdar*, 'monstrous.'—(24) *Numa*, 'a favour.'

* Timour the Tartar, better known in Europe as Tamerlane, was one of the most formidable enemies the Ottomans ever had to encounter, and he nearly overthrew their empire. His name 'Timour' means 'Iron'; but he was also called *Timour-lenk*, which signifies 'Timour the Lame,' he having been lamed by a wound he once received: the European word Tamerlane is a corruption of this. He was a greater conqueror than even Alexander, Cæsar, or Napoleon, and shed more human blood, and caused greater misery in the world, than any man who ever lived.

Translation.

Those who study the history of Timour, see at the first glance that his object was to destroy countries, and to sow disorder and trouble amongst the worshippers (of God). The tendency of his disposition, and the aim of his rule, was the destruction of the world, and torturing mankind. Mercy and compassion were 'erased from the page of his heart,' and conscience he had none. He was a hard-hearted brutal man, who looked upon the slaughter of infants, and plunder, as good deeds. He had unlimited courage for rapine and destruction, and in the places where he set his cruel foot he was universally detested. He was an oppressive, tyrannical doer of evil. His heart was of stone, and he was like a wild beast. He limped* in his efforts to make a good name. Wherever his filthy soldiery—whose deeds were like those of *ghouls*†—appeared, they plundered and destroyed crops and agriculture, root and branch, and all the blessings of God. Wherever he halted, safety departed therefrom; and wherever he dwelt, it seemed as if the last day had arrived; and if he traversed a country, no country remained afterwards.

* This refers to Timour being lame, and means that he was lame in mind as well as body.

† *Ghoul* (جول) means 'a demon,' or 'goblin.'

TIMOUR AND THE MOLLA.*

لطیفه

تیمور دیار رومه گلدکده مولانا * احمدی مصاحبته مائل اولدی بر کون
 بيله حمامه کیروب مولانایه دیدی که بو حمامده اولان امرانک هر
 برینی تقویم ایله مولانا دخی هر برینه بر قیمت تعیین ایلدی تیمور
 ایتدی بنی دخی تقویم ایله مولانا سکسن¹ اچه تعیین ایلدی تیمور
 ایتدی عدالت ایتمدک اول مبلغ تنها فوطه² نک بهاسی در مولانا بندخی
 فوطه نک بهاسنی تعیین ایتدم یوخسه سن بر پوله دکمرسن تیموره خوش
 کلوب بی اختیار خنده³ بسیار⁴ ایدوب حمامده اولان آلات فضه⁵
 و ذهبی⁶ مولانایه هبه⁷ ایلدی .

(1) Usually spelt سکان, although pronounced *seksen*.—(2) *Fouté*, a kind of apron.
 —(3) P. *Khandé*, 'laughter.'—(4) P. *Bisiar*, 'much.'—(5) *Fiddeh*, 'silver.'—(6) A. *Zéheb*, 'gold.'—(7) A. *Hibé*, 'to present gratis.'

Translation.

A JOKE.

Timour (Tamerlane) having come to the country of *Roum*† (Turkey), liked to converse with Molla Ahmedi. One day he entered a bath, and said to the Molla: "State what you think the value of each of the commanders (gentlemen) in the bath." The Molla set a price on each. Timour then said: "Value me also." The Molla priced him at eighty *akché* ‡ (about 1½*d*). Timour said: "You have not done me justice. That amount is only the price of a *fouté* (an apron)." The Molla said: "I meant only the price of an apron; or rather, that you are not worth a farthing." This pleased Timour. He involuntarily laughed, and made the Molla a present of all the gold and silver vessels in the bath.

* *مولا*, A., when pronounced *Mevla*, means God, 'the Lord,' or 'Master.' *Na* means in Arabic 'our.' Thus *Mevlana* signifies 'Our Lord,' a title applied to God, and to any high dignitary of the law. When pronounced *Molla*, it means 'a judge' of a large town.

† The Eastern Empire, or Turkey.

‡ An *akché* was about $\frac{1}{16}$ of a penny.

THE CAPTURE OF CONSTANTINOPLE.

مار الذکر اولان مار پیکر¹ و اژدر سر² طوپرلی مواضع لازمه ده قوروب مقررسلر تعبیه³ ایتدیلر و ییکچری و عزب⁴ لشکرینی اول خدمته موکل⁵ ایدوب در و دیوار و حصارى درون عشاق پر زاری کبی رخنه و سوراخ و تدایع ضروب طوب قلعه کوب ایله پیدا اولان شکافی فراخ ایلدیلر اول اهنین تن و اتشین دهن قرغانلر دهانندن نمایان اولان آتش چشم تیره کفاری حیره و مشوش ایدوب عیوقه صعود ایدن دود ممدود راه نفوذ قوت باصره یی مسدود اتمکله روز روشن نمودار شب تار و روی جهان مانند بخت تیره کفار سیاه روزگار اولوریدی سفیر تیر دهان کمان پیردن ”اینما⁶ تکزونا یدرکم الموت“ پیامنی ارفع صوت ایله کوش بی سروش دشمن مدهوشه ابلاغ ایلدیدی

کفار ستمکار جانبندن نزول ایدن سنک طوپ و تفنگ پنجه مجاهدک قلعه وجودینی بیغ بنیادنندن قلع ایدوب عرصه پیکار نمودار⁷ لاله زار اولوب خون غزاتله روی زمین آل و خود و مغفر ایله معركة⁸ قتال مالمال اولمشیدی .

اول ائذاده فرنگ جانبندن امداد ایچون ایکی عظیم کوکه⁹ که سرنلرینک¹⁰ اوچی کوکه اتمشیدی دامن حصاره کلوب ایچنده اولان جهنمی لر درون حصاره کوالدیلر و نمایان اولان رخنه و سوراخلری سده و عسکر اسلامی پیرامن حصاردن دفع و رده شروع ایدیجک بارو نشین اولان دوزخیان¹¹ بی دین کشف وار¹² درون حصاردن باش چقاروب اطال¹³ لسته اغر ایتدیلر .

(1) *P. Mar-péiker*, 'serpent-faced.'—(2) *P. Azhder-sér*, 'dragon-headed.'—(3) *A. Tabih*, 'to arrange, settle in battle array.'—(4) *Azb*, the name of a body of troops under the old Turkish system.—(5) *Muvekkel*, 'appointed.'—(6) An Arabic sentence taken from the Koran, meaning: 'Wherever you may be death will reach you.'—(7) *P. Nounoudar*, 'an example, likeness, like.'—(8) *A. Mareké*, 'a battle-field.'—(9) *Kiouka*, 'a kind of ship' (obsolete).—(10) *Seren*, 'spars.'—(11) *P. Douzakhi*, 'one who is doomed to hell.'—(12) *Keshef-var*, 'like a tortoise.'—(13) *A. Italé-lissan*, 'abuse.'

ارکان سلطنتده خلیل پاشایه موافقت ایدوب صوب قتال و مکاحه¹ دن سمت مصالحیه عطف عنان تصویرینه ذاهب اولنلر شاه کشورکیر ضمیرنه امتناع تسخیر دلایلنی تصویر ایدوب صلحه ترغیب و لزوم مراجعت مقدماتنی ترتیب ایتدیلر کوش² هوشلری³ استماع پیام خام و اصغای کلام ملام⁴ انجام⁵ دن اعراض و اجتناب اوزره مفظور⁶ اولمغین اول بد اموزلرک مقال مردود غرض اندودنه⁷ التفات اتمیوب صوابدید علما و مشایخ ایله عرصه داد و کیده ثابت قدم و صدمه مهر و پیکانله پاس برج ایدن پنجه ناسیاسی افکنده خندق عدم ایلدیلر علمای عظامدن شیخ احمد کورانی و مشایخ کرامدن شیخ اق شمس الدین و وزرا علیمقامدن زغفور پاشا سلطان کشور کشا ایله یکدل و یکزبان اولوب تجویز مصالحه و مساهله دن امتناع ایدوب شاهد فتح دامندن ال چکمک صدق عزیمت نشانه سی دکلدردیو سپاه ظفرپناهه نصیحتلر ایتدیلر. و لطف ادایله "ثم یفتح لکم الروم"⁸ مضموندن مفهوم اولان وعد صداقت مقرونی اعلام ایدوب "الملحمة العظمی فتح قسطنطنیه"⁹ فحواشدن مستفاد اولان لزوم سعی و اهتمامی مجاهدینه افهام ایتدیلر. و دلاوران عرصه جهاد دخی تن و جانلرینی دین یولنده بذله اعداد¹⁰ ایدوب شب و روز مشاعل سیوفله معرکه افروز اولدیلر. جمال دلارای ظفر مجلای ظهورده جلوه کر¹¹ اولمایحق شهریار خجسته¹² تدبیر جمع امرای روشن ضمیر ایدوب بیوردیلر که بو جانبک مداخلی خندق عمیق ایله مسدود و اسباب حفظ و حراستی نا معدود در. نه بی تکلف¹³ خندقدن مرور ایتمک اولور و نه برید¹⁴ افکار سور

(1) Fighting.—(2) P. *Ghioush*, 'the ear.'—(3) P. *Housh*, 'intelligence, mind, sense.'—(4) *Melam*, 'reproach, rebuke.'—(5) P. *Enjam*, 'the end, upshot.' Thus *melam-enjam* means 'productive of rebuke, reproach.'—(6) A. *Meflour*, 'inclined by nature.'—(7) *Gharazendoud*, 'interested.'—(8) Arabic words from the Koran which mean: 'Then Roun (Greece) will be opened to you.' (9) Other Arabic words meaning: 'The greatest fight will be the conquest of Constantinople.'—(10) A. *Idad*, 'preparing.'—(11) P. *Jilvéghér*, 'coquettish.'—(12) P. *Khujesté*, 'auspicious.'—(13) A. *Tekelluf*, 'labour and bother.'—(14) A. *Berid*, 'a courier; 'a running foot-man.'

استوارندن جای گذار بولور . دیوارلری اوچ قاتدر . تنها بو طرفدن
چالشمق تضییع اوقتدر . محل واحدن محاربه ایله دشمنه ظفر عسیر¹
و مستمتع اهلاک جمع کثیردر . جانب بکردن دخی حصارى دکمک
چاره بولمق کرکدر .

استانبول ایله غلطه میاننى قطع ایدر خلیج اوزره زنجیر چکیلوب ممر
سغنه مسدود اولمغین اول جانبه کمی کچرمک غیر مقدور و امکان
عادی حیزندن دور اولدیغی جهتدن ارکان دولت بو ملاحظه صحراسنده
هرچند که باد پای² افکارلرینی تکاپوی³ ایتدردیلهر نهایتنه ایرمیدیلر . عاقبت
ضمیر الهام⁴ پدیر شاه کشورگیره⁵ بو لایح اولدیکه . یکی حصار جانبندن کمیلر
سوروب غلطه اردندن دریایه اشوره لر . و اشوب طویله حصاریلری جانب بکردن
دخی شاشوره لر . اگرچه بو ملاحظه قوتدن فعله خروجی ممتنعات
عادیه دن ایدی . لکن دستیاری⁶ امداد بخت خداداد⁷ سلطان عدل استناد
ایله اهون طرق اوزره میسر اولوب علم جراثقال ماهرلرینک حیرت افزا
تدبیرلری ایله بکردن بره کشتی چکوب ادهان ایله تربیه اولنمش اشجار
تعبدیه ایدوب زمین خشک اوزره نشیب⁸ و فراذه⁹ نیچه کوه شکوه¹⁰ کشتیلر
چکوب دریایه صالدیلر . و اول کمیلر اوزره کوپری بغلیوب مترسلر وضع
ایدوب دلیران¹¹ جنک و استانبول کبی حصار وسیعی چشم کفاره
تنک ایتدیلر .

تکور¹² مردار¹³ دریا جانبنک دخی رخنه دار اولدیغندن خبردار
اولیجق کفار نابکارک¹⁴ بر بلوکنی دخی بو جانب محافظه لرینه ضم ایلدی .
مواضع عدیده ده اشکار اولان رخنه لر اوجندن متوزع¹⁵ الخاطر اولمغین کاه اول
جانبه کاه بو جانبه مقید اولمغله تدارکدن قلوب ادرنه قاپوسنک جانب

(1) Difficult.--(2) P. *Bad-pa*, 'a horse swift as the wind.'--(3) P. *Tekia-poui*, 'running here and there, seeking.'--(4) *Ilham-pézir*, 'inspired.'--(5) P. *Kishvérglır*, 'conqueror of countries.'--(6) P. *Dest-yari*, 'assistance.'--(7) P. *Khoudadad*, 'the gift of God.'--(8) P. *Neshib*, 'a descent.'--(9) *Firaz*, 'an ascent.'--(10) P. *Kioun-shukioun*, 'majestic as a mountain.'--(11) P. *Diliran*, 'brave men.'--(12) *Tekir*, or *Tekfour*, 'the Greek Emperor.'--(13) *Mourdar* (*moundar*), 'filthy, unclean.'--(14) P. *Na-bekarin*, 'worthless.'--(15) Distracted.

جنوبی سنده پیدا اولان رخنه لر سیدنی فرنک لشکرینه تفویض ایلدی . خواص عسکری بو معنادن رنجیده¹ اولوب حفظنده جمله دن زیاده اهتہام ایدہ جگ محکک حفظنی انلرہ بیورمیوب اجانب عہدہ سنہ تحویل و بیکانہ لرہ² اعتماد و تعویل ایتدیکندن بیحضور اولمغلہ میانلرنده انقلاب صورتی نمایان اولدی . بو حال کروه³ ضلال⁴ امرینک انتظامتہ باعث اختلال و سلطان اقالیم کشانک مزید اقبالنہ و طلوع کوکب امالنہ دال بر دلیل رافع الملل اولدی .

اول مخاذیلک⁵ کار و بارلرینہ پریشانی و تفرق تطرق ایتدیککی اوضاعلرندن ناشی اولان تلاشیلرندن تحقق بولیجق جان متاعنی ارزان⁶ کورن دلاوران بارو⁷ افکن ادرنہ⁸ دروازہ سنک⁹ جانب جنوبندن اولان رخنہ لر اوزرہ یوریش ایدوب تار¹⁰ اقدام و اوتار¹¹ اہتمام ایلہ بالای بروجہ عروج صدندہ¹² ایکن طالیع دیجور¹³ افق غری قله سندن ظہور ایدوب داور¹⁴ دلاور عسکر ظفر رھبرینہ¹⁵ بویلہ امر ایتدیکہ نیزہ¹⁶ و رماح اوزرہ مشاعل و اشماع مہر¹⁷ التماع دیکوب اول قوم مذموم¹⁸ قارشوسندہ موملر یاقالر . و مشعل طارم¹⁹ چارم²⁰ عالمہ پرتو صلیجہ تیغ²¹ بی دریغ²² مشاعلنہ فروغ²³ و برلوب کافرہ امان و رخنہ لر سندنہ زمان و برمیہ لر .

بر حسب فرمودہء شہریاری پیشکاه حصاری مشاعلہء صابیہ ایلہ روشن و پیرامن²⁴ سوری افروختہ²⁵ چراغلردن کویا کہ سرخ²⁶ و زرد²⁷ کل و لالہ ایلہ مزین²⁸ بر کلشن ایتدیلر . و بامدن²⁹ شامہ و رواحدن³⁰ صباحہ دک قتالہ میل و جمع

(1) *Renjide*, 'annoyed.'—(2) *P. Bighiané*, 'foreigners.'—(3) *P. Ghiurouh*, 'people.'—(4) Error.—(5) *A. Makhazil*, 'rascals.'—(6) *P. Erzan*, 'cheap.'—(7) *P. Barou-esken*, 'overthrowing castle walls.'—(8) Adrianople.—(9) *P. Dervazé*, 'a gate.'—(10) *P. Tar*, 'a cord.'—(11) *A. Evlar*, pl. of *وتر* *vatr*, 'a cord, string.'—(12) Intention.—(13) *A. Dey-jour*, 'darkness.'—(14) *P. Daver*, 'a monarch.'—(15) Victorious.—(16) *P. Nizé*, 'a dart, javelin.'—(17) *P. Mihr*, 'the sun'; *mihr iltima*, 'shining like the sun, glittering.'—(18) *A. Mez-moum*, 'blamed, detestable.'—(19) *P. Tarim*, 'the sky, heaven, a dome.'—(20) *P. Charum*, 'fourth.'—(21) *P. Tigh*, 'a sword.'—(22) *P. Bi-Dirigh*, 'never-failing' (which never refuses).—(23) *P. Furough*, 'light, splendour.'—(24) *P. Piramen*, 'circuit, inclosure, environ.'—(25) *P. Efroukhté*, 'lighted, on fire, illuminated.'—(26) *P. Sourkh*, 'red.'—(27) *P. Zerd*, 'yellow.'—(28) *A. Muzeyyen*, 'ornamented.'—(29) *P. Bam*, 'the dawn.'—(30) *A. Revah*, 'the evening time.'

مَثُوبات¹ غزای اَحیای لیل ایتدیلر. و ماء شهادتله الیش² ائامدن³ تطهیر
ذیل ایتدیلر.

مجاهدین ایله اهنک⁴ جنک ایدن فرنک مخاذیلنک سرداری حصار
دیواری اوزره چیقوب قصد مدافعه فریق جهاد ایتدکده بر جوان دلاور
چالاک⁵ سیف بی حیفتی⁶ هلال آسا اویژه افلاک ایدوب عنکبوت وار⁷
حصار دیوارینه کمند همت ایله چیقوب نشیبدن فرازه تیغ بی دریغنی
دراز و اول لهیب مهیبی دوزخی مزبورک جوف⁸ پر خوفنک نصیبی
ایتمکله روی ادبارنه⁹ عدم دریچه سنی¹⁰ رخنه حصار باز¹¹ ایدوب طعنه
واحدہ ایله بوم¹² جانی اشیان¹³ شومندن¹⁴ پران¹⁵ ایتدی.

خیل فرنک سردارلریه یوبله رنک اولدیغنی کوریجک جنک چنکلرندن¹⁶
دامنی رها ایدوب هر بری سارع سلوک شارع فرار و متوجه وجهه ادمار
اولوب کشتیلرینی جویان¹⁷ و جوی¹⁸ سریع الجریان¹⁹ کبی دریا جانبنه روان
اولدیلر. . . هماندم²⁰ غازیان شیر²¹ نخجیرکیر²² کبی زنجیر تاخیردن
بوشانوب²³ باران²⁴ تیر و سنکه و همواره²⁵ اتلان طوب و تفنکه باقمیوب مردانه
میدانه کیردیکر. و اول رخنه لری دریچه فتح بیلوب خراب ایتدکلری
مواضعه شتاب²⁶ ایتدیلر. شمشیرلر برهنه²⁷ اولوب چالشدی و نیزه
و پیکان²⁸ اکباد²⁹ کروه عنادیله قان یلاشوب³⁰ الشدی. آن³¹
واحدہ بروجہ عروج ایدوب لوای فتکی بالای سوره قودیلر و زبان شمشیر
طلیق اللسانله سوره فتح اوقودیلر تکور کوردل مدافعه محاصران حصاره

(1) A. Mesoubat, 'rewards promised for good actions.'—(2) Pollution.—(3) Sins.
—(4) P. Ahenk, 'intention.'—(5) Nimble.—(6) A. Haif, 'injustice.'—(7) Like a
spider.—(8) The belly.—(9) A. Idbar, 'retrogression,' 'adversity.'—(10) A window.
—(11) Opening.—(12) An owl.—(13) P. Ashyan, 'a nest.'—(14) Unlucky.—
(15) Flying, adj.—(16) A hook.—(17) Seeking, desiring.—(18) A river, torrent.—
(19) Swiftly running.—(20) That very moment.—(21) P. Shir, 'a lion.'—
(22) P. Nakhjir-ghir, 'a hunter.'—(23) To be let loose.—(24) P. Baran, 'rain.'—
(25) P. Hemvaré, 'continually, constantly.'—(26) P. Shitab etmek, 'to hasten.'—
(27) P. Birehne, 'bare, naked.'—(28) P. Pëikan, 'an arrow.'—(29) Plural of کد, kebd,
'the heart, the liver.'—(30) Yalashmak, 'to lick.'—(31) A moment, instant, time.

مشتغل اولوب ادرنه دروازه سنك جانب شماليسنده اولان سراينده وار
 قوتنى بازويه كتوروب جوانب اطرافنى محاضطويه صرف¹ مقدور ايدرايكن
 ناكاه رافعان² لوى كلمه الله درون حصاره راه بولديغندن اكاه اولوب ملحوظى³
 معكوس وعلم دولتى منكوس⁴ اولديغنى بيلوب بيرون سرايه شتاب وبخت
 بر كشته سنه عذاب ايدوب اول سقر⁵ مقر اين⁶ المفر⁷ كلامنى ازبر و راه
 كرينه⁸ كذر ايكن دلاورلردن بر جمع اندك⁹ شمارى¹⁰ غنايم جمعنه فراغ بال
 ايله اشتغالده بولوب نائرة¹¹ كينه¹² سينه¹³ تيره سنه¹⁴ اول خشك ساللى
 اتشكيره ايدوب دامن شمشير ايله حاصل¹⁵ عمرلربنى بچدي¹⁶. و تيغ خون
 فشاني¹⁷ اول كروه بى اندوه قاننى ايچدى. بو ميانده عزب طايفه سندن بر
 مجروح ناتوان جروحندن اقان قان مانند¹⁸ جوى روان اولوب اول
 جاي اشوبده دوشوب قالمش و زخم كناريسندن جارى اولان خون ايچره
 غرق اولوب اول افتاده رنجور¹⁹ منظور تكور اوليحق تيغنى حواله²⁰ ايدوب
 ديلديكه²¹ بقيه رمقنى²² اذاله ايده. اول ناتوان دخي بيم²³ جان ايله
 چالشوب امداد واهب المراد ايله اول دشمن بى دينى زين²⁴ اوستندن
 آيروب خاك²⁵ سياهه دوشوردى. و شمشير جهاد مورچه²⁶ لربنى باشنه
 اوشوردى. هماندم باشنى كسمكى زخمه مرهم²⁷ و خدم²⁸ حشمنى²⁹ پريشان
 و درهم³⁰ ايلدى. پيشگاه انظاردن كيتديلر. عرصه جنكده درك³¹ ايدوب
 دست شكسته سنى شمشيره دراز ايتمكه اقدام ايدر بر احد قالما يحق
 دروازه لى باز و خارج حصارده اولان سپاه ظفرپناه شاه سرفراز اوكنجه درون

(1) Doing his utmost.—(2) Bearers.—(3) A. *Melhouz*, 'anticipated, expected.'—
 (4) Inverted, turned upside down.—(5) *Sakar-makar*, 'whose abode will be in hell.'—
 (6) Where?—(7) A. *Mefer*, 'a place of refuge.'—(8) *Ghiriz*, 'flight.'—(9) Small.
 —(10) Number.—(11) Fire.—(12) P. *Kiné*, 'rancour, malice.'—(13) The breast.—
 (14) Dark, gloomy.—(15) The harvest, produce.—(16) To reap.—(17) Shedding,
 scattering.—(18) Like.—(19) Suffering.—(20) Directing against.—(21) To desire.—
 (22) The last spark of life.—(23) P. *Bim*, 'fear; *Bim-i-jan-ilé*, 'in desperation.'—
 (24) P. *Zin*, 'a saddle.'—(25) P. *Khak*, 'earth.'—(26) P. *Mourché*, 'a little ant; the
 marks on Damascus steel.'—(27) A. *Merhém* (*melhém*), 'a plaster.'—(28) P. *Khadem*,
 'servants.'—(29) A. *Hashem*, 'retinue.'—(30) P. *Dér-hem*, 'in confusion.'—(31) P.
Direng, 'procrastination.'

حصنه کیومکه آغاز ایتدیلر . و تنفیل¹ عام سلطانی ایله اوچ شبانه روز² عسکر
فیروز اغتنام غنایمله دست³ ارزولرینی کردن⁴ مقاصدلرینه⁵ حمایل⁶
ایدوب جواری⁷ حواری⁸ شمائل ذوابینه⁹ اویزه دالرینی بند . و خوبان¹⁰
شکرخند¹¹ مشاهده سیله دیده امیدلرینی بهره¹² مند ایتدیلر

یوم ثلثه چاوشان درگاه¹³ عالی نهیب و غارته مشغول اولان مجاهدلری
بر موجب فرمان همایون منع و زجر¹⁴ ایدوب دست درازلرینی بسته
و چنکل طمعلرینی شکسته ایتدیلر . و فرمان قضا¹⁵ مضا جریان رسوم امن
و امان اقتضا ایتدیکنی اعلام¹⁶ ایدوب رضای مسرت¹⁷ افضای سلطانی
غازیلر ارامده¹⁸ و تیغیر نیامده¹⁹ اولدیغنه متعلق ایدوکنی اخبار ایتدیلر . فرمان
شهریاری بو وجه اوزره جاری اولیجق شمشیرلر کوشه کیر²⁰ اولدی
بالجمله زلال²¹ نوال²² شهریار کامکار ایله غبار²³ کیرودار²⁴ باصلدی . و اوqlر
اتیلوب یایلر باصلدی . و اول کشور اشیان بوم ضلال ایکن استان مجد
و اقبال اولدی . مساعی²⁵ جمیله سلطان محمدی ایله صدای بدادای
ناقوس²⁶ بی ناموس یرینه کلبانک²⁷ و زمزمه²⁸ پنچ نوبت دین اشرف
آیین احمدی بدل قیلنوب نوای²⁹ ادای³⁰ اذان ایله اذان اهل جهان
پر³¹ اولدی و درون شهرده اولان کنیسه لر اصنام³² خسیسه دن³³ تخلیه³⁴ اولنوب

(1) *Tenfil*, 'giving the whole of the spoil to soldiers.'—(2) Day and night.—
(3) *P. Dest*, 'the hand.'—(4) *Gherden*, 'the neck.'—(5) Intentions.—(6) A sword-
belt.—(7) Female slaves, girls.—(8) Like the houris of paradise.—(9) *A. Zuabé*, 'a
tuft of hair, forelock.'—(10) *P. Khouban*, 'Belles.'—(11) Sweet smiles.—(12) *P. Behrémend*,
'participating.'—(13) A court, gate.—(14) *A. Zejr*, 'restraining.'—
(15) *A. Kaza-maza*, 'which must be executed.'—(16) *A. Ilam*, 'making known.'—
(17) *A. Meserret*, 'joy.'—(18) *P. Aram*, 'repose.'—(19) *P. Niyyam*, 'scabbard.'—
(20) Sitting in a corner.—(21) *A. Zulal*, 'sweet-water.'—(22) *A. Neval*, 'grace,
favour.'—(23) *A. Ghoubar*, 'dust.'—(24) *P. Ghirudar*, 'conflict, fighting.'—
(25) Efforts.—(26) *A. Nakous*, 'a bell.'—(27) *P. Ghiul-bangh*, 'the Mussulman call
to prayer.'—(28) *A. Zemzemé*, 'a soft murmur of voices.'—(29) *Nuwa*, 'note,
tone.'—(30) *A. Eda*, 'grace of manner or tone.'—(31) *P. Pur*, 'full.'—(32) *A. Esnam*,
'idols.'—(33) *A. Khasis*, 'ignoble.'—(34) *A. Takhliyyé*, 'emptying, or
evacuating.'

انجاس¹ ارجاس² و تبئیتدن³ تطهیر⁴ و وضع پیشینلری⁵ تغیر قیلنوب
 وضع محاریب⁶ و منابر⁷ اسلامیه ایله نیچه⁸ دیر⁹ و کنشت رشک فرادیس
 بهشت¹⁰ اولدی . معابد¹¹ کفره¹² مساجد¹³ برره¹⁴ قیلنوب پرتو انوار اسلام اول
 مقر دیرینه کفار لئامدن رفع افواج ظلام ایدوب تباشیر صبح ایمان ایله
 ظلمت ظلم لیثمان مضمحل و فرمان قضا جریان سلطان کامران¹⁴ او ملک
 جدید ضبطنده مستقل اولدی .

(1) The impure, or the dirty, pl. of نجس *nejis*.—(2) Crime, filth.—(3) Making any-one a son, adopting; probably referring to the Christians calling Christ the Son of God.—(4) Cleaning.—(5) Old, ancient.—(6) Pl. of *mihrab*, a niche in the wall of a mosque indicating in which direction one ought to turn when praying.—(7) Pl. of *minber*, 'a pulpit.'—(8) A convent.—(9) Heaven.—(10) Places of worship, pl. of معبد, *ma'bed*.—(11) *Kéferé*, 'infidels,' pl. of کافر *kafr*, 'an infidel, pagan.'—(12) Pl. of مسجد *mesjid*, 'a small parish mosque.'—(13) Pious people; pl. of بار *barr*.—(14) Successful.

Translation.

(The Turks) planted the aforementioned serpent-faced* and dragon-headed* cannon in the requisite positions, and constructed intrenchments. The Janissaries and the *Azebs* were entrusted with the duty. They made the gate and walls and fortifications as full of rents and holes as the hearts of lovers are full of groans, and they widened the breach made by the repeated blows of the tremendous "castle-levelling" cannon. The fire from the mouths of these iron-bodied and fiery-muzzled engines (of destruction) spread confusion and dismay amongst the infidels. The smoke, which rose up to the sky, prevented any one seeing any thing, and the bright day became like dark night, and the face of the world became as dark as the fate (which awaits) unbelievers. The arrow from the bow, like an envoy, conveyed to the wretched † ear of the stupified enemy, in a loud voice, the following message (from the Korán): "Wherever you may be death will overtake you."

However, the stone cannon-balls, and the musket bullets, which fell like rain, destroyed many a martyr, who were strewn like a bed of

* These compound Persian adjectives continually occur in *Sad-ud-Din's* work, and form one of the beauties of it, but when translated literally into English, as is necessary for the learner, they may sound peculiar, or even awkward; but we have similar expressions in English, as, for example, Richard the Lion-Hearted.

† *Bi-souroush* means, literally, 'without a guardian angel.'

tulips, and the ground was red with the blood of our champions of religion, and the battle-field covered with casques and helmets.

In the meantime two large vessels, whose masts reached the sky, came, bringing succour from the Franks. The devils who were in them entered the fortifications and began stopping the breaches and holes, and driving the Mussulman army from the fort. Then the infidel children of the devil put out their heads from the walls and abused us.

Those amongst the great men in the government (pillars of the State) who agreed with Khalil Pasha, and approved of relinquishing the combat and making peace, argued that it was impossible to conquer, and urged our victorious sovereign to retreat; but he, being by nature averse to giving ear to crude advice, or listening to talk "which leads to sorrow," took no notice of their perverse and interested counsels, and remained steadfast in battle, with the *oulema* and the *sheikhs*, and cast into the ditch of death the ungrateful creatures of God who defended the walls with arrows and other missiles.

Sheikh Ahmed Kourani, one of the *oulemas*, and Sheikh Ak Shemsud-Din, one of the doctors of Law and Divinity, and the Vezir, Zaghtous Pasha, opposed peace and conciliation, and exhorted the glorious troops, saying: "It is a sign of want of resolution to withdraw one's hand from the hem of victory;" and explained the promise implied by the words (of the Koran): "Then Roum (the Eastern Empire) shall be opened to you (conquered by you);" and gave them to understand that it was necessary to use every effort (as it was said in another place) "The *greatest* battle will be the conquest of Constantinople." (Hence) the valorous men in the Holy War prepared to sacrifice their lives for the sake of religion, and the battle-field was illuminated night and day by the flashing of their swords.

(However) as the goddess of victory was coquettish in making her appearance, the ingenious monarch assembled his brilliant-minded commanders, and said: "Entrance on this side is stopped by a deep ditch, and the means of guarding and defending it are numberless. We cannot cross the ditch without much trouble, nor can the courier of our thoughts find a place through which to pass

over the ramparts. There are three walls. It is waste of time to work only on this side. By operating (warring) in one place only victory will be difficult, and it will cause the death of a large number. It is necessary to find a way to attack the fortifications on the side of the sea."

(However) as a chain was drawn over the Strait (canal) dividing Galata and Constantinople, closing it against the passage of ships, (the above idea) was beyond the range of ordinary possibility; however much the great men of the State thought the matter over they could come to no conclusion. Finally, it occurred to the mind of the inspired monarch that they should drag ships from the direction of the new Fort (Yeni Hissar), and bring them round the back of Galata to the sea, and guns round to attack the fortifications from the direction of the sea also. The execution of this idea was one of those things which are ordinarily impossible, but by the help of the divinely-inspired monarch it was easily carried out. By the astounding arrangements of his skilful mechanics they dragged great ships along on greased rollers over the rough ground, uphill and down dale. They erected a bridge on these ships, and breast-works, and ranged valorous troops and intrenchments as extensive as Constantinople, before the eyes of the unbelievers.

The unclean Emperor of the Greeks, hearing that there were breaches in the direction of the sea, sent an additional division of the infidels to that side. Distracted by the breaches made in numerous places, he was forced to attend now to this side and now to that, and entrusted the stopping of the breaches made on the south side of the Adrianople gate to the Frank soldiers. His own soldiers were annoyed by this, and uncomfortable because he had not entrusted the defence of the place which required the greatest zeal of all to them, and that he had confidence in strangers. Hence disturbance arose amongst them; and this state of things caused disorder amongst these misguided people, and increase of good fortune to our glorious Sultan, and was a joyful sign that the star of his hopes was in the ascendant.

As soon as the mighty Turkish heroes ascertained that the affairs of those rascals were upset, and that they were in a state of alarm, they stormed the breaches on the south side of the Adrianople gate;

but when they were about to climb up the ramparts "with the rope of perseverance," the scouts of the night appearing on the western horizon, our valourous monarch ordered his glorious troops to fix lanterns and lighted candles on their javelins and spears to throw light on the detestable people, and thus give splendour to the flashing of their own unfailing swords, "until the torch of the Fourth Heaven shone," in order that the infidels should have no repose, and no time to stop their breaches. In accordance with the royal command the front of the fortifications, and the circuit of the ramparts were lit up, and they made them, as it were like a rose-garden decorated with red and yellow roses and tulips. From dawn to evening, and from evening to morning, they fought steadily, like religious heroes, and they cleansed the stain of sins from their garments in the water of martyrdom

The leader of the Frank rascals who were fighting with our heroes, having mounted on the ramparts to repel the champions of religion, a valiant nimble youth climbed up the castle wall like a spider, and, drawing his "crescent-like" sword, with a single blow caused his owl-like soul to fly from the unclean nest of his body.

As soon as the Franks saw the plight their leader was in, they withdrew their garments from the clutches of war and all took to flight, and rushed down to the sea to join their ships like an impetuous torrent. Immediately our champions of religion, like lion-hunters, without delay, disregarding the shower of arrows and stones, and the cannon and musketry continually being fired, bravely entered the battle-field, and looking upon the breaches as the gates of victory, hastened to the places they had demolished. They bared their swords and fought, and their javelins and arrows drank the heart's blood of the hardnecked people.* In a moment they mounted the walls and planted the flag of victory there, and with the tongue of the sword proclaimed the triumphal verses (in the Koran).

The wretched Greek Emperor, busy repelling the besiegers of the fortifications, in his palace situated to the north of the Adrianople gate, did his utmost to defend the approaches to it. Suddenly he became aware that the "Flagbearers of the Word of God" (*i.e.* the

* This means the people who refuse to hear Mahomet's teaching.

Mussulmans) had found their way into the fortress, and knowing that his hopes were blighted, and the flag of his fate overthrown, he rushed out of the palace. Cursing his unfortunate lot, that infidel (whose abode will be in hell) fled, crying : " Where is there a place of safety." Meeting a small group of the heroes who were cheerfully engaged in gathering the spoil, the fire of malice in his gloomy breast was kindled ; with his sword he reaped the harvest of their lives, and his " blood-shedding " sword drank the blood of those inoffensive men.

Amongst them, one of the *Azeb* soldiers, who was helpless and wounded, his blood flowing in a stream, fell down and was bathed in his gore. The Greek Emperor noticing this suffering man raised his sword, wishing to extinguish the last spark of life in him. The poor wretch made a supreme effort, and, with the help of God, tore that enemy of religion down from his saddle, and, felling him to the ground, knocked him on the head with his Damascus blade. His decapitating the Emperor was a plaster to his own wounds, and put the Emperor's servants and retinue in confusion and disorder, and they vanished from sight. Losing all ardour for fighting, not one dared to handle his sword, and (the Mussulmans) opened the gates, and the glorious (Turkish) troops outside the walls began to enter in the presence of their proud sovereign.

By permission of the Sultan they were allowed to sack the town for three days and nights, and being attracted by the black-eyed (Greek) girls they feasted the eyes of their hopes with the sight of beauties whose smiles were like sugar.

On the third day the officers of the Court, in accordance with the royal orders, restrained the heroes who were engaged in plunder. They stopped their hands and controlled their avarice, and proclaimed that the royal command, which must be obeyed, required that mercy should be shown. The King's orders being obeyed, their swords were sheathed In a word, with the sweet water of the imperial grace, the dust of combat was layed. Arrows were thrown away and bows trodden under foot. (Thus) the land which had been the abode (nest) of infidelity became the threshold of glory and good fortune By the laudable efforts of the Sultan, instead of the evil sound of the disreputable Church-bells the Mussulman call to

prayer, and the sweet murmur of voices repeating the confession of faith, five times a day, was substituted. The ears of the people of the world were filled with this sweet sound. The churches in the city were emptied of their vile idols, and cleansed from their impurities. The old rites were changed, and *Mihrabs* and (Mussulman) pulpits being erected in them, many chapels became like Paradises. The temples of the infidels were turned into the mosques of the faithful. The splendour of Islamism drove away the legions of darkness from the ancient abode of the infidels, and the darkness of wickedness disappeared on the announcement of the glad tidings of the Faith; and the orders of the august monarch, which all must obey, became supreme in the management of that new dominion.

NAÏMA (IMPERIAL HISTORIOGRAPHER).

NAÏMA is, perhaps, the most celebrated historiographer, after Sad-ud-Din. He gives the annals of the Ottoman year by year from *Anno Hejiræ* 1000 to 1050. His history was one of the first books ever printed in Turkey, and appeared in print in the year *Anno Domini* 1734. It consists of two thick volumes, in folio. His style is clear and good, and the facts he gives are sometimes remarkably interesting.

The Conquest of the Island of Crete.

وقائع سنه خمس و خمسين و الف ابتدا غزوات
جزیرهء کرید

سنه سابقه ذکرى مرور ایدن مالتہ کمیلری استانه¹ دن مصره کیدن دار²
السعاده اغاسی سفینه سنه مستولی اولوب الدقلى سمع همایونه واصل
اولدقده کفاردن اخذ انتقام و ثاره³ همت شهر یاری اولوب اق⁴ دکره سفر
فرمان ایلدیلر . . .

سابقا حرم همایونده مقرب⁵ پادشاه سلحدار⁶ یوسف پاشا که طشره
چیقوب قپوران⁷ نیشان اولمشیدی دونمای همایونه سردار⁸ اولمسی

(1) P. *Asitané*, 'a threshold,' 'a royal court,' 'Constantinople.'—(2) A. *Dar-us Seadet*, 'the house of felicity,' i. e. the Sultan's harem. *Dar-us-Seadet-aghasi* is the title of the Sultan's chief eunuch.—(3) A. *Sar*, 'vengeance.'—(4) *Ak-Deniz*, 'the Mediterranean.'—(5) One who comes close to the sovereign; hence 'a courtier.'—(6) P. *Silahdar* (*silahdar*), 'an esquire, or sword-bearer.'—(7) *Kapou-dan*, 'a sea-captain;' *Kapoudan Pasha*, 'Lord High Admiral.'—(8) *Serdar*, 'Commander.'

قرار داده¹ رأى پادشاه اولمغين قيودانلق منصبه لشكر بحروبر سپهسالارنى²
 دخی ضم و الحاق بيوردی بو الطاف³ عظيمه دن ماعدا شرف⁴ مصاهرت⁵
 ايله سائر ارکان دولتدن سرافراز بيوريلوب ايکي بچوق ياشنده دختر پادشاه
 جهان کندويه نامزد⁶ قلنوب عظيم نخلر⁷ ايشلنمکه شروع فرمان اولدی
 ات⁸ ميداننه ناظر⁹ ابراهيم پاشا سرايى ترميم و بر ايکي قصر¹⁰ دلارا¹¹
 و غرفه¹² بيهمتا¹³ ضمی ايله تعمير اولندی و نخلر مرور ايده جگ يوللرده
 مضايقه¹⁴ و برر شهنشينلر¹⁵ ازاله¹⁶ توسيع¹⁷ طريق قلنوب لوازم تزويجه اهتمام تام
 ايلديلر. چون يوسف پاشا حضرتلری بو نوازش¹⁸ عظيم و عنايت
 عميمه¹⁹ مظهر اولوب بويله بر مصالح عظيمه ايله مأمور اولدی همان روز
 تدبير مهماته مباشرت ايدوب قصه²⁰ مسلمينه کوزجی ايچون اوامر ايله
 ادملر کوندردی و روم ايلي ايالتی دخی بغداددن معزول کوچک حسن
 پاشايه توجیه اولنوب اول هفته سلانيکه ارسال اولنديکه روم ايلي عسکرینی
 جمع ايدوب بنفشه ساحلنده قيودان پاشايه منتظر اوله بغداددن کلوب
 رگرجی باشليقدن يیکچری کتخداسی²¹ اولان مراد اغا يیکچری اغاسی يرينه
 سفره تعيين بيوردی و مصمونيچى باشی ابراهيم اغا و خاصکی علی اغا
 دخی سائر چور باجیلر²² ايله مأمور اولديلر و وزرادن بسنوی قوجه موسی

(1) *Karadadé*, 'settled, resolved.'—(2) P. *Sipahsalar*, 'Commander-in-Chief.'—
 —(3) A. *Eltaf*, pl. of *lutf*, 'favours.'—(4) *Sheref*, 'honour.'—(5) A. *Mousaheret*, 're-
 lationship by marriage; from *sahr*, 'a son (or brother)-in-law.'—(6) P. *Nam-zed*,
 'betrothed.'—(7) A. *Nahl*, 'an engagement present.'—(8) *At méidani*, 'Hippo-
 drome,' (a place in Constantinople).—(9) A. *Nazir*, 'overlooking.'—(10) A castle;
 a royal pavilion.—(11) P. *Dilara*, 'charming.'—(12) A. *Ghiurfé*, 'an upper chamber.'
 —(13) P. *Bi-hemta*, 'unique.'—(14) A. *Muzayaka*, 'inconvenience, pressure, obstruc-
 tion.'—(15) P. *Shahnishin*, 'a balcony, or bow-window.'—(16) A. *Izalé*, 'to remove.'
 —(17) A. *Tevsi i-tarik*, 'to widen a road.'—(18) P. *Nurazish*, 'a caress, kindness,
 attention.'—(19) A. *Amim*, 'general.'—(20) A. *Kuzat* is the pl. of *Kazi*, or *Kadi*,
 'a judge.' Two of these, called *Kazi-i-asker*, or 'judges of the army,' one for
 Roumelia and one for Anatolia, exercised the office of supreme judges in Con-
 stantinople, although at first they were only the judges of the army.—(21) P. *Khet-
 khuda*, 'a steward, manager, warden' (generally pronounced *Kiaya*).—(22) *Chor-
 baji*, 'the master of a household, or a shop; ' colonel of the Janissaries, in former
 times.'

پاشا دخی سفر مرقومه تعیین بیورلدی که سردار ذیشانہ رفیق و سمیر¹ اولمغله تسخیر² بلادده حسن تدبیر ایدله حسن پاشا سلانیکه واروب روم ایلی امراسنی دعوت و جمع ایلدی و بو طرفدن اجرت ایله اللیدن متجاوز بازارکان کمیلری استیجار اولنوب عساکر مذکورہ ننگ زاد و زواده لرینی تحمیل و دوننمادن اول ارسال قلندی طقسان پاره قالیون³ و شیقہ⁴ سلانیکه و التمش پاره سفینه دخی چشمہ یه واروب لیمانلرده لنگر⁵ انداز اولدیلر و بو کمیلره مهماتدن اون بش بیگ قنطار باروت و الی بیگ آھنین یوالاق⁶ و الی قطعہ طویلر و قازمہ⁷ و کورک⁸ و سائر آلات جبہ خانہ⁹ و لوازم¹⁰ قلعه کیریکه بیحساب¹¹ ایدی تحمیل اولنوب کوندرلدی .

نمونہ¹² نمای مقدمہ¹³ غزا¹⁴ بو ائنادہ امرای بحر حضور سردار باوقارہ¹⁵ یوز سورمکه اغاز ایتدیلر انلردن ممی پاشا اوغلری رودسدن¹⁶ چیقوب عازم¹⁷ سدہ¹⁸ سعادت اولوب کاورکن اق دکنر اطہ لردن اسکری اطہ سی لیمانہ واصل اولدقدہ لیمان مزبوردن اوتوز التی کافر ایله اون بندرمہ طوپ چکر بر مالته کمیسنه راست کلوب عون الہی ایله مسخر ایدوب ضرب شمشیر ایله ملاعینی¹⁹ در زنجیر و کمیلرینی تسخیر ایدوب یدکلیروب²⁰ حضور سردارہ کتوروب خلعتلر ایله انوع رعایتلرینہ مظهر اولدی و بو قصہ همان فکحہ دال و بر فال فرخندہ²¹ مآلدر دیدیلر

(1) A. *Simmir*, 'a companion.'—(2) *Teskhir-etmek*, 'to conquer.'—(3) *Kalyon*, 'a man-of-war.'—(4) *Shazka*, a *Saie*, 'a kind of ship.'—(5) P. *Lengher-endaz-olmak*, 'to anchor.'—(6) *Youwalak*, 'a ball, bullet.'—(7) *Kazmê*, 'a pickaxe.'—(8) *Kiurek*, 'an oar.'—(9) Or *Jebkhanê*, 'a powder magazine, or powder in store.' *Alat-i-jebkhanê*, 'armoury implements.'—(10) *Lewazim kala-ghiri*, 'necessaries for a siege.'—(11) *Bi-hissab*, 'innumerable.'—(12) P. *Numounê-i-numa*, 'setting an example.'—(13) A. *Mukaddemê*, 'the advanced-guard.'—(14) *Ghaza*, 'a holy war, crusade.'—(15) P. *Ba-vêkar*, 'dignified, majestic.'—(16) *Rodos*, 'the island of Rhodes.'—(17) A. *Azim*, 'departing.'—(18) A. *Suddê*, 'a threshold'; *Suddê-i-Saadet*, 'the threshold of felicity,' the seat of empire, the capital.—(19) A. *Melaîn*, 'accursed people.'—(20) *Yêdeklêmek*, 'to tow.'—(21) P. *Firkhende*, 'happy.'

تونس و طرابلس و جزائر¹ اوجاقلرینه² احکام مطاعه³ و صدر اعظم مکتوبلری کلوب اول بهارده اقی دکره سفر وار در کمیلریکنر ایله عموماً غزایه حاضر اولوب کلوب دوننمای همایونه ملحق⁴ اوله سر دیو دعوت اولندیلر اوجاق خلقی غزایه دعوت اولندقلرنده جوش و خروشلری زیاده اولوب جان و باش ایله اوغور همایونده خدمته حاضر و قدوم سپهسالاره⁵ منتظر اولدقلرینی عرض ایتدیلر

حضرت پادشاه دریان⁶ تدارک⁷ و امور غزاده کمال اهتماملری⁸ یینه بناء هر کون ترسانه¹⁰ عامریه¹¹ بالذات¹² کندولر تشریف¹³ ایتمکله سفائی¹⁴ دوننما¹⁵ و سائر آلات قلعه کیری احضارینه¹⁶ کندولر اقدام¹⁷ و کمیلر و عسکر امورینه اهتمام تام بیوررلردی ماه صفر یکرمی ایکنجی چهارشنبه کونی وقت عصرده¹⁸ مأمور اولان اوجاق اغالرینه و چور باجیلره خلعت سفر کید یریلوب همان عزیمت¹⁹ فرمان ایتدیلر قپودان یوسف پاشا دخی ماه ربیع الاولک دردنجی روز یکشنبه ده عظیم دوننما و شنکله²⁰ ایله مالتة سفری²¹ نامیله عزم غزا ایدوب جانب بحرسفیده²² بادبانکشای²³ متوجه اولدی دوننما ایله ساقتر²⁴ جزیره سنه واردقلرنده سلانیک²⁵ لیماننده²⁶ اولان کمیلر ایچون ردوس²⁷ بکی ابراهیم بیگ که قره خواجه دیمکله معروفدر سکر مکمل قدرغه²⁸ ایله کوندریلوب قزلحصار لیماننده جمع اولملری تنبیه²⁹ بیورلدی و ساقتره داخل اولدقدده اناطولی³⁰ سرعسکری احمد پاشا سیواس³¹ و

(1) *Jezair*, 'Algiers.'—(2) *Ojak*, 'a colony, a corps,' and especially the corps of the Janissaries.—(3) *P. Muta*, 'obeyed.'—(4) *A. Mulhak olmak*, 'to be joined, attached.'—(5) *Joush-ou-Khouroush*, 'commotion, ebullition.'—(6) *P. Sipéhsalah*, 'a captain, or commander-in-chief, of an army.'—(7) *Derya*, 'the sea.'—(8) *A. Tédaruk*, 'preparation.'—(9) *A. Ihtimam*, 'effort.'—(10) *Tersané*, 'an arsenal.'—(11) *A. Amir*, 'busy,' 'public.'—(12) *A. Biz-zat*, 'in person.'—(13) *Teshrif etmek*, 'to honour.'—(14) *A. Sefain*, pl. of *Séfiné*, 'vessels.'—(15) *Donanma*, 'a fleet.'—(16) *A. Ihzar*, 'bringing into one's presence, producing.'—(17) Perseverance.—(18) *A. Asr*, 'the time for the afternoon prayer.'—(19) *A. Azimet*, 'departing.'—(20) *Shenlik*, 'rejoicings.'—(21) *A. Sefr*, 'a campaign, or expedition.'—(22) *Bahr-i-Séfid*, 'the Mediterranean.'—(23) *P. Baduban-kushai*, 'unfurling sails.'—(24) *Sakiz*, 'the island of Scio.'—(25) *Selanik*, 'Salonica.'—(26) *Liman*, 'a harbour.'—(27) *Rodos*, 'Rhodes.'—(28) *Kadirghé*, 'a galley.'—(29) *A. Tenbih*, 'giving notice.'—(30) *Anatoli*, 'Anatolia.'—(31) *Sivas*, 'a town in Asia Minor.'

قرمان¹ و اناطولی بکری ایله دامنبوس² کلوب مظهر³ التفات⁴ اولدیلر ربیع الاولک یکرمی بشنجی کونی اناطولی عسکری کمیلره کیروب قرق پاره شیقه ایله ساقز لیماننده وضع لذر اولدیلر سکر کون استراحتده⁵ نصکزه کو چیلوب⁶ قزلحصار لیماننه کلدیلر یولده عظیم فورتنه⁷ ظهور⁸ ایدوب کمیلر پراکنده⁹ و پریشان¹⁰ اولمشیدی مدلی¹¹ بکی ولی بک کروب جمله سنی ترمش نام محله کله سر دیو جمع ایلدی اوچ کونده قرق طقوز سفینه جمله کلدیلر روم ایلی سپهسالاری حسن پاشا دخی ایالتی عسکرله ربیع الاولک یکرمی دردنده صالوب روم ایلی عسکری قزل حصاری کچوب غره ربیع الاخره ترمش سواحلنه کلوب طقسان سکر پاره سفینه ایله و بوقدر جبه خانه و مهمات ایله دوننمای همایونه ملاقی¹² اولدیلر .

ایرتسی اوتراق¹³ فرمان اولنوب علی الصباح یوسف پاشا باشترده دن چیقوب اوتاقده¹⁴ جمله امراء کرام و سالاران لشکر اسلام میر¹⁵ میران حسن پاشا ایله کلوب دامنبوس سردار ایله مشرف¹⁶ اولوب تشریفات شاهانه ایله سرافراز¹⁷ اولدیلر سردار کامکار¹⁸ هر برینی تطییب¹⁹ و غزا و جهاده²⁰ ترغیب²¹ ایلدی .

قرون سکاندن قره بتاق بک فرقه سنه بنوب بر کرید فرقه سنه اقتارمه²² ایدوب قبودان پاشایه کتوردکده خلعت ایله رعایت اولندی ایچنده بولدان اون ایکی کافر کورکه²³ قودیلر ایرتسی کوچیلوب بنفشه سواحلی مقابله سنده کلدکلزده بامر الله بر عظیم روزگار پیدا²⁴ اولدی کرچه موافق²⁵ ایدی لکن

(1) *Karman*, 'Caramania.'—(2) *Damen-bous*, 'kissing the hem of one's garment.' (3) *A. Mezher*, 'a recipient.'—(4) *Iltilfat*, 'favours, attentions.'—(5) *A. Istirahat*, 'rest.'—(6) *Ghiueuchmek*, 'to migrate.'—(7) *Firtina*, 'a storm.'—(8) *Zuhour etmek*, 'to appear, arise.'—(9) *Prakendé*, 'scattered.'—(10) *P. Perishan*, 'in disorder.'—(11) *Midilli*, 'Mytelene.'—(12) *Mulaki olmak*, 'to meet.'—(13) *Otourak*, 'a halt.'—(14) *Otak*, or *otagh*, 'a large tent.'—(15) *Mir-i-Miran*, 'a governor of a district, with the rank of lieutenant-general.'—(16) *A. Musherref*, 'honoured.'—(17) *Ser-efraz*, 'who holds up his head,' 'exalted.'—(18) *P. Kiamkiar*, 'successful.'—(19) *A. Tatyib etmek*, 'to make pleased and happy.'—(20) *A. Jihad*, 'the good fight.'—(21) *A. Terghib*, 'inciting.'—(22) *Aktarmak*, 'to turn over.'—(23) *Kiurek*, 'an oar,' 'the galleys.'—(24) *Peida olmak*, 'to appear, arise.'—(25) *A. Muwafik*, 'favourable.'

شدتندن¹ دونما لیمانه کیردیلر و بعض شیقه² و بورتلری³ مانیه بورونه طوغری چکدی دریاده بولنان بعض امرا لیمانه کیرمک ممکن اولمیوب چوقه⁴ اطه سنه دوشدیلر.

سرداردن دور⁵ اولدقلرینه تأسفده⁶ ایکن مکر⁷ وندیك⁸ طرفندن کیرد⁹ امدادینه¹⁰ برصبا¹¹ رفتار¹² ایچی باورت¹³ و دانه¹⁴ و قورشون¹⁵ و خمیره¹⁶ و تفنگ¹⁷ و قتیل¹⁸ مالامال¹⁹ کمی ارسال ایتمشیر لطف کردکار²⁰ ایله مزبور بکیر اوزرینه دوشوب بی زحمت²¹ جنک²² اخذ و قبض ایدوب حقا بو خصوص دخی بر فال²³ مبارک اولدی ایچندن خیلی کافر چیقوب کورکه قودیلر. . . .

اهل سفره مالته سفری تدارک ایلک دیو فرمان اولندی و عسکر اسلام خیام²⁴ ایله صحرایه چیقوب سفائن دونمایی بغلمغه باشلادیلر و انده ایکن طرابلس²⁵ و تونس²⁶ پاشاسی عبد الرحمن پاشا و سکر پاره چکدر قدرغه لری غظیم الای ایله کلوب دونمایی ملاقات²⁷ ایتدیلر. امرا مغرب و سفینه قیودانلری و اوجاق ضابطلری سراسر²⁸ دیبا خلعتلر²⁹ ایله سربلند³⁰ اولندیلر. . . .

اوارین لیمانندن چیقوب هر کس انکینه³¹ صالور³² قیاسنده³³ ایکن امرای دریا و قیودانلر دعوت³⁴ اولنوب کیرد سفرینه مأور اولدقلرینه خط³⁵ شریفی

(1) A. *Shiddet*, 'violence.'—(2) *Shaika*, 'a kind of vessel called *Saïc*.'—(3) *Bourtown*, 'a lighter, flat-bottomed barge, store-ship.'—(4) *Choka*, 'the island of Cerigo.'—(5) P. *Dour*, 'far off.'—(6) A. *Té-essuf*, 'regret.'—(7) P. *Magher* (*méyer*), 'but.'—(8) *Vénédik*, 'Venice.'—(9) *Ghirid*, 'Crete.'—(10) A. *Imdad*, 'help, assistance.'—(11) A. *Seba*, 'a zephyr.'—(12) P. *Reftar*, 'walking.'—(13) *Barout*, 'gunpowder.'—(14) *Dané*, 'A cannon, or musket-ball.'—(15) *Kour-shoun*, 'lead.'—(16) *Khumbara*, 'a bomb.'—(17) *Tufenk* (*Tufék*), 'a market.'—(18) *Fitil*, 'a wick of a candle,' 'a quick-match.'—(19) P. *Malamal*, 'quite full.'—(20) P. *Kirdighiar*, 'God.'—(21) A. *Kahmet*, 'trouble,' *Bi-zahmet*, 'without trouble.'—(22) P. *Jenk*, 'war, battle.'—(23) A. *Fal* (*Fél*), 'an omen.'—(24) *Khiyam* (pl. of *Khaimé*), 'tents.'—(25) *Tirabalous*, 'Tripoli.'—(26) *Tounous*, 'Tunis.'—(27) *Mulakat etmek*, 'to meet.'—(28) P. *Seraser*, 'from end to end.'—(29) A. *Khilat*, 'a dress of honour.'—(30) P. *Ser-bulend*, 'their heads high.'—(31) *Enghin*, 'the open sea.'—(32) *Salmak*, v.n., 'to rush;' v.a., 'to send, cast.'—(33) A. *Kiyas*, 'thinking, supposing, calculating.'—(34) *Davet olounmak*, 'to be summoned, called.'—(35) *Khat-i-sherif*, 'an imperial decree.'

ابراز¹ و مضموننی² اعلام³ و کشف⁴ راز⁵ ایدوب جزیره کرد فتحی⁶ نیتنه
حانیه⁷ بورننه⁸ طوغری کتدیلر اتفاقات حسنه دندر که بعنایه الله⁹ بر ایام¹⁰
لطیف¹¹ و روزگار موافق و شریف اولدیکه سفائن دونما اصلا¹² بری بزدن
متباعد¹³ اولمیوب معیت ایله شوکت¹⁴ و مهابت¹⁵ کوسترک اولکون
کیدوب کیجه چوقه اطهسی قربنده لکر انداز اولدیلر ایرتسی ینه ییویوب
ایکندی¹⁶ زمانی کرید قرینده سکلیه نام خرابه¹⁷ اطهیه وارقلرنده کوزجی¹⁸
کافرلر دخان¹⁹ ایله دونما کلدیکنی کریده اعلام ایلدیلر ایزتسی روز جمعه
ایدی اخشام زمانی کرید طاغری سچیلوب²⁰ کمیلرده فانوسلر²¹ یاندی²²
روزگار قوی اولمغله فی الحال²³ عسکر اسلام سواحل کریده لکر انداز اولدیلر
همان اول ساعت مرقوم قره بتاق دیدکلی فرقه²⁴ ریئسی²⁵ تبدیل شکل
ایله سکلیه اطهسنه واروب کوزجی کافارک ایکیسی جنگ ایتمکله
مقتول²⁶ اولوب دردی زنده²⁷ اخذ اولوب²⁸ دیل کتیردی .

اول کون عسکر اسلام سردار صاحب احترامله⁹ کفاره³⁰ دوکیاوب³¹ قری³²
و بیوت³³ کفاری³⁴ فی الحال تارمار³⁵ ایلدیلر و بر قاچ کافرک سری³⁶
پیشگاه³⁷ سرداره غلطان اولدی³⁸ جمعه ایرتسی سحری³⁹ کریدک قلیچ بورنی

(1) *Ibraz*, 'displaying.'—(2) *A. Mazmoun*, 'sense.'—(3) *A. Ilam*, 'to make known.'—(4) *A. Keshf*, 'revealing.'—(5) *P. Raz*, 'a secret.'—(6) *A. Feth*, 'conquest.'—(7) *Hania*, 'Canea.'—(8) *Bouroun*, 'a nose, cape, promontory.'—(9) *A. Bi*, 'by;' *inayet*, 'grace;' *Allah*, 'God;' *Bi-inayet-i'llahi*, 'by the grace of God.'—(10) *A. Eyyam*, 'days.'—(11) *A. Latif*, 'pleasant.'—(12) *Asla*, 'not at all.'—(13) *A. Mutébaïd*, 'distant.'—(14) *A. Sherket*, 'majesty.'—(15) *A. Mahabet*, 'dreadness.'—(16) *Ikindi*, 'the prayer in the middle of the afternoon, or the time thereof.'—(17) *A. Kharabé*, 'deserted.'—(18) *Ghieuzeju*, 'a scout.'—(19) *A. Dukhan*, 'smoke.'—(20) *Sechmek*, generally means 'to choose,' but here it means 'to discern.'—(21) *Lights*.—(22) *Yanmak*, 'to burn.'—(23) *A. Fil-hal*, 'immediately.'—(24) *Firkate*, or *firkatén*, 'a frigate.'—(25) *A. Réis*, 'a captain.'—(26) *A. Maktoul*, 'killed.'—(27) *P. Zindé*, 'alike.'—(28) *Akhz olounmak*, 'to be taken.'—(29) *Ihtiram*, 'respect, veneration;' *Sahib-i-htiram*, 'a possessor of respect,' i. e., 'respected.'—(30) *P. Kénar*, 'the shore.'—(31) *Deukmek*, 'to pour, pour on.'—(32) *A. Koura*, pl. of *قره Karttyé*, 'a village.'—(33) *Buyout*, pl. of *béit*, 'a house.'—(34) *A. Kufar*, pl. of *کافر Kiafir*, 'an infidel.'—(35) *P. Tar-mar*, or *Tar-ou-mar etmek*, 'to scatter, demolish.'—(36) *P. Ser*, 'a head.'—(37) *P. Pishghiah*, 'the front.'—(38) *Ghaltan olmak*, 'to roll,' v. n.—(39) *A. Sahri*, 'early in the morning.'

طولاشیلوب¹ کرید ایله تودوری اراسنده لیمان مثل بر موضعه لـنـکر انداز اولوب طشـره چیقـلدی کفار باش کوسترمیوب روم ایلی بکار بکیسی حسن پاشا روم ایلی عسکر یله و ییکچری کتخداسی مراد اغا و صمصوحی بشی ابراهیم اغا ییکچرینک اوکنه دوشوب کمیلردن مهـمات² اخراج³ اولندقدن صکـره خانیه حصاری⁴ محاصـره سی⁵ فرزان اولنمغـه یـک اخشام وقتی حـصر مزبور جانبـه توجـه⁶ اولدی اول کیجه کیدیلوب نصف⁷ الیلده صباح⁸ اولنجه برنهر⁹ خوشکوار¹⁰ گذارنده ارام¹¹ ایتدیلر. اول ائـده دشمن¹² ایرشدی¹³ دیو بر آواز¹⁴ ظهور ایدوب اصلی¹⁵ یوقدر دینلجه خیلی¹⁶ تفنک اتلدی¹⁷ ایرتسی بین¹⁸ الصلانیین¹⁹ حانیه قلعه سی²⁰ مقابله سنده²¹ اولان جسر²² سنکین²³ قربنده²⁴ دپه لرد²⁵ نزول²⁶ اولنمغله بو طرفده²⁷ کفار فارغ البال²⁸ باغ²⁹ و باغچه لرنده³⁰ اثواب³¹ کرانـبها³² ایله مزین³³ و محـشم³⁴ ذوق³⁵ و صفالرنده ایکن عسکر منصور³⁶ اول مقهورلرک³⁷ سور³⁸ وقتنی باصوب³⁹ غنایم⁴⁰ بیشمار⁴¹ ایله مغنم⁴² اولوب واقـر⁴³ مال⁴⁴ و اسیر⁴⁵ الدیلر لکن سردارک حسن تدبیردن⁴⁶ بری بو اولدیکه کرفتار⁴⁷ غازیان اولان رعایا⁴⁸ و اهل قریه نک اطفال⁴⁹

- (1) *Dolashmak*, 'to go round.'—(2) *Muhimat*, 'military stores, ammunition.'—(3) *Ikhraj olunmak*, 'to be got out.'—(4) *Hisar*, 'a fort.'—(5) *A. Muhaseré*, 'a siege.'—(6) *Tévejjuh olmak*, 'to turn one's face towards, proceed towards.'—(7) *A. Nisf-u-l-léil*, 'midnight.'—(8) *A. Sabah*, 'morning.'—(9) *A. Nehr*, 'a river.'—(10) *P. Khoshghiuvar*, 'delicious.'—(11) *Aram etmek*, 'to rest.'—(12) *P. Dushman*, 'an enemy.'—(13) *Erishmek*, 'to reach, to come up.'—(14) *P. Avazé*, 'a rumour, a voice.'—(15) *A. Asl*, 'origin, foundation.'—(16) *Khaîli*, 'much, many.'—(17) *Tufék etmek*, 'to fire a gun.'—(18) *A. Béin*, 'between.'—(19) *A. Es-salatéin*, 'the two prayers.'—(20) *Kala*, 'a castle.'—(21) *A. Mukabelé*, 'the front.'—(22) *A. Jisr*, 'a ridge.'—(23) *P. Senghin*, 'of stone.'—(24) *A. Kurb*, 'vicinity.'—(25) *Tépé*, 'a hill.'—(26) *A. Nuzoul*, 'descending.'—(27) *A. Taraf*, 'a side, direction.'—(28) *Farigh-u-l-3al*, 'free from care, light-hearted.'—(29) *P. Bagh*, 'a vineyard.' (30) *Bagché*, 'a garden.'—(31) *A. Eswab*, 'clothes.'—(32) *P. Ghiran*, 'heavy, dear; 'baha, 'price; 'Ghiran-aha, 'high-priced.'—(33) *A. Muzeyyen*, 'adorned.'—(34) *A. Mutahshem*, 'respectable.'—(35) *A. Zevk*, 'enjoyment.'—(36) *A. Mansour*, 'victorious.'—(37) *A. Makhour*, 'subjected.'—(38) *P. Sour*, 'merry-making.'—(39) *Basmak*, 'to put down, suppress.'—(40) *A. Ghana'im*, 'plunder.'—(41) *P. Bt-shumar*, 'innumerable.'—(42) *A. Mugténim*, 'seizing' (booty).—(43) *A. Wafir*, 'abundant.'—(44) *A. Mal*, 'wealth.'—(45) *A. Esir*, 'a prisoner, slave.'—(46) *A. Tedbir*, 'arrangement.'—(47) *P. Ghiriftar*, 'seized.'—(48) *A. Ra'aya*, 'subjects, peasants.'—(49) *Itfal*, 'children.'

و نسوانی¹ کتورلدکده کتورن غازبلره انعام² و احسان ایدوب کرفتارلاری ازان³
ایدوب احراق⁴ ممالک⁵ و قطع⁶ اشجار⁷ و قتل⁸ اسیردن عسکری منع⁹
ایلدی . . .

جناب¹⁰ سرداردن بو مرحمتی¹¹ استماع¹² ایدن اهالی مملکت¹³ هر طرفدن
اوردوبه¹⁴ کلوب ذخیره¹⁵ ایله خدمت¹⁶ ایلدیلر عسکر اسلامه مائل¹⁷
و جزیره¹⁸ اذلرک اولمغه قائل¹⁹ اولدیلر .

(1) A. Niswan, 'women.'—(2) In'am, 'to bestow favours on.'—(3) Azad, 'free.'
—(4) Ihrak, 'burning.'—(5) Memalik, 'territories.'—(6) Kat, 'cutting.'—(7) A.
Eshjar, 'trees.'—(8) A. Katl, 'killing.'—(9) Men etmek, 'to prohibit.'—(10) A.
Jenab, 'honour, excellency.'—(11) A. Merhamet, 'mercy.'—(12) Istima etmek, 'to
hear.'—(13) A. Memléket, 'a country.'—(14) Ordou, 'an army.'—(15) A. Zakhiré,
'provisions.'—(16) A. Khidmet (hizmet), 'service.'—(17) A. Ma'il, 'inclined.'—
(18) A. Jéziré, 'an island.'—(19) A. Ka'il olmak, 'to consent, be satisfied.'

Translation.

*Events of the year 1055 (Anno Hejiræ) and the commencement of the Holy War
in Crete.*

It having come to the ears of the Sultan that some Maltese ships, as mentioned in the preceding year, had seized on the vessel of His Majesty's chief eunuch going from Constantinople to Egypt,* the Sultan exerted himself with a view to taking vengeance on the infidels, and an expedition in the Mediterranean was ordered

It was resolved that Yusuf Pasha, formerly Sword-bearer, and one of the high officials in the Imperial Seraglio, who, leaving there had become Lord High Admiral, should be the commander of the Imperial fleet, and, by the wish of the Padishah, the title of

* The Sultan Ibrahim at first wished to send armaments against the Knights of Malta, but he was persuaded not to attempt the conquest of Malta, which even the great Suleyman had failed to accomplish, but to wreak his vengeance on the Venetians who held Crete, a rich island conveniently situated for annexation to Turkey, and who had permitted the Maltese to anchor with their Turkish prizes on the south coast of that island. Venice was at peace with Turkey, and offered apologies, which the Turks pretended to accept, but only the better to surprise the Venetians.

Generalissimo of the land and sea forces was added to that of Lord High Admiral. In addition to these favours he was honoured by being made a son-in-law of the Sultan, and thus raised above his fellow statesmen. He was affianced to a daughter of His Majesty, two years of age, and orders were given for the betrothal presents to be prepared. The palace of Ibrahim Pasha, overlooking the Hippodrome, was repaired, and one or two charming royal pavilions, and a peerless upper chamber, were added to it. The arrangements for the betrothal were set about energetically, the roads were widened through which the presents would pass, and balconies in them which blocked the way were demolished.

When His Excellency Yusuf Pasha was honoured with these favours and attentions, and was entrusted with such important matters, he at once set about making arrangements, and sent messengers to the two *Kazi-Askers* (the Supreme Judges of the army) with commands. The province of Roumelia was conferred on Kiuchuk Hasan Pasha, who had been removed from Bagdad, and he was sent that week to Salonica, to assemble the army of Roumelia, and to await the Lord High Admiral on the coast of Benefshé. Murad Agha, the *Kiaya* of the Janissaries from Zagherji-Bashlik, coming from Bagdad, was appointed to the expedition, in the stead of the Agha of the Janissaries; and Samsounji-Bashi Ibrahim Agha, Khaski Ali Agha, with other colonels of the Janissaries, were ordered to join it. One of the Vezirs also, Bosnavi Kojá Mousa Pasha, was sent with the expedition, to be a companion and coadjutor to the Commander-in-Chief, so that they might manage the war well.

Hasan Pasha proceeded to Salonica and summoned and assembled the commanders of Roumelia. Upwards of fifty merchant vessels were hired from these parts, laden with provisions for the above troops, and sent before the Imperial ships. Ninety men-of-war and *Saics* * came to Salonica, and fifty vessels to Cheshmé, and anchored in the harbours; and these ships were loaded with ammunition—fifteen thousand quintals of gunpowder, fifty thousand

* A kind of vessel now out of fashion.

iron balls, and fifty pieces of cannon, pick-axes, oars, and other armoury implements, and innumerable siege requisites.

The naval commanders, the advanced-guard of the Holy War, in the meanwhile, began to come and prostrate themselves in the Majestic presence of the Generalissimo. Amongst these, the sons of Mimi Pasha, leaving Rhodes for Constantinople, while on their way, having reached the port of the island of Eskeri, one of the Mediterranean islands, encountered a Maltese vessel from that port carrying thirty-six infidels, captured it, and put the accursed (wretches) in chains, after overcoming them with the sword. They then took the ship in tow, brought her to the Generalissimo, and received dresses of honour, and other favours. This episode was regarded as a happy omen of victory.

Orders were sent to the regencies of Tunis, Tripoli, and Algiers, and letters from the Grand Vezir, saying that there would be an expedition to the Mediterranean in the spring, and that they should all be ready with their ships and join the Imperial fleet. The people of the regencies, on being invited to the Holy War, were in a state of great ebullition, and answered that they were ready to serve the Sultan with body and soul, and were awaiting the arrival of the Generalissimo.

The Padishah, taking a great interest in the preparations for sea, and the affairs of the expedition, honoured the Imperial dock-yard every day with his presence, exerted himself about the ships of the fleet and the siege requisites being got ready, and carefully attended to naval and military matters. On Wednesday, the 22nd of the month of Safer, about the time of afternoon prayer, the officers and colonels of the Janissaries were invested with war dresses of honour, and then immediately orders were given to start. The Lord High Admiral, Yusuf Pasha, also sailed for the Mediterranean on Sunday, the 4th of Rabbi-ul-Evvel, with a large fleet and great rejoicings on the expedition, said to be, to Malta. On their arriving at the island at Scio, the Bey of Rhodes, Ibrahim Bey, known as Kara Khoja, was sent, with eight fine galleys, for the ships in the harbour of Salonica, and notice was given for them to assemble in the harbour of Kizil Hissar. On entering Scio, Ahmed Pasha, Commander-in-Chief of Anatolia, came, with the Beys of Sivas,

Karamania and Anatolia, to do homage, and had favours bestowed on them. On the 25th of Rebbi-ul-Evvel the troops from Anatolia embarked, and with forty *Saics* anchored in the harbour of Scio. After eight days' rest they proceeded to Kizil Hissar harbour. On their way a great storm arose, and the ships were scattered and thrown in disorder. Veli Bey, the Bey of Mytelene, proceeded and directed all to assemble at a place called Termish, and in three days forty-nine vessels came together. The Commander-in-Chief of Roumelia, Hassan Pasha, also, with the troops from his province, on the 24th of Rebbi-ul-Evvel, began to move. The troops from Roumelia passed Kizil Hissar, and on the first of the month of Rebbi-ul-Akhir came to the shores of Termish, and, with ninety-eight vessels and a large quantity of stores and ammunition, joined the Imperial fleet.

The next day a halt was ordered, and early in the morning Yusuf Pasha, disembarking from his galley, all the noble commanders of the Musselman army, together with the "Mirmiran" (Lt.-General), Hassan Pasha, came into a large tent and had the honour of kissing the hem of the Generalissimo's garment (paying their respects) and receiving Imperial favours. The august Commander-in-Chief encouraged every one of them, and incited them to the Holy War. . .

Kara Batak Bey, of Coron, embarking on board his frigate, captured a ship from Crete, and bringing it to the Lord High Admiral had a dress of honour conferred on him. The twelve infidels who were on board of her were put to the oars (condemned to the galleys). The next day they moved on, and when opposite the coast of Benefshé a mighty wind arose. Although it was favourable, it was so violent that the fleet put into harbour, and some *Saics* and store-ships (barges) rowed for Cape Mania. Some of the commanders who were at sea, finding it impossible to put into harbour, fell off to the island of Cerigo.

While they were regretting that they were separated from the Generalissimo, by the grace of God they fell in with a fine ship sent from Venice to the assistance of Crete, which was full of gunpowder and cannon-balls, bullets, bombs, muskets and matches, which they captured without fighting; which was really a blessed omen.

There were several unbelievers in the ship who were put to the oars (condemned to the galleys).

Orders had been given to the members of the expedition to prepare for a war with Malta. The troops landed and went into tents, and they fastened the vessels of the Imperial fleet. While there, Abdur-Rahman Pasha, the governor of Tripoli and Tunis, came with eight galleys and a great lot of men, and joined the fleet. The commanders of Morocco, and their sea-captains, and the officers of the Janissaries, had dresses of honour bestowed on them. While everybody was under the impression that they would start from the port of Navarino for the open sea, the admirals and captains were summoned, and an Imperial Decree produced and explained to them ordering them to proceed on an expedition to Crete. The secret was thus divulged, and they then started straight to Cape Canea, for the conquest of Crete.

It happened fortunately that, by the favour of God, the weather being fine and the wind favourable, the vessels of the fleet were not at all separated from one another; they sailed majestically and imposingly that day, and at night anchored near the island of Cerigo. The next day they sailed again about the time of the afternoon prayer, and on their reaching the desert island, called Siklaya, in the vicinity of Crete, some infidel scouts made it known to Crete by smoke that the fleet was coming. In the evening the mountains of Crete were discernible, and lanterns were lit on board the ships. The wind being strong the army of the Moslems immediately anchored on the shore of Crete. Then at once the aforementioned captain of a frigate, Kara Batak Bey, turned about and went to the island of Sekliya to gain intelligence of the enemy's movements, and two of the infidel scouts were killed in fight and four taken alive.

That day the Moslem army, with the Generalissimo, landed on the shore, and immediately demolished the villages and houses of the unbelievers, and a few infidel heads rolled before the Commander-in-Chief. On Saturday, early in the morning, they rounded Cape Kilij, and anchored in a place like a harbour, between Todorì and Crete, and disembarked. The infidels did not show their heads. The Governor-general of Roumelia, Hasan Pasha, with

the troops from Roumelia, and the *Kiaya* of the Janissaries, Mourad Agha, and Samsounji Bashi Ibrahim Agha, at the head of the Janissaries, after having taken out ammunition from the ships, proceeded, in the evening, in the direction of the Fort of Canea, for the siege of which orders had been given. They went on that night, but rested from midnight until morning. During that time a report was spread that the enemy had come up, and until it was announced that it was without foundation, several shots were fired. The next day, between the two prayer times, the Moslems descended on the hills near the stone bridge opposite the castle of Canea, and while the unbelievers in this part were enjoying themselves, decked out in their finest clothes, quite free from anxiety, in the vineyards and gardens, our victorious troops suddenly put a stop to their joy, took enormous lots of booty, much wealth and many prisoners. But, by one of the merciful arrangements of the Commander-in-Chief, when the peasants captured by the Turkish troops, and the women and children of the villages were brought in, he rewarded the brave soldiers, but set their prisoners free, and forbade the troops to set the country on fire, or to cut down trees or to kill captives. The inhabitants of the country who heard of this clemency on the part of the Commander-in-Chief, came from all parts to the camp and served it with provisions, and were well disposed to the Moslem army, and agreeable to the island becoming theirs.*

* It appears that the native population hated the rule of the Venetians, and were not unwilling to change masters. See Creasy's "History of the Ottoman Turks," vol. ii., p. 25.

THE TAKING OF AYA-TODORI.

کرید جزیره سنه قریب اوچ درت میل مدور¹ بر جزیره صغیره² که ایکی طرفنده³ یالک⁴ قیه⁵ اوزرینده بنا اولنمش اراری بر میل ایکی حصار⁶ متین⁷ که ایا تودوری قلعه لری دیمکله معروفدر ممالک حانیه نک نکه بانلری⁸ شکلنده⁹ واقعدر¹⁰ دیوارینک¹¹ عرضی¹² الی ذراع¹³ و ارتفاعی¹⁴ اون ایکی ذراع هریری خسروانه¹⁵ بالیمز¹⁶ طوپلرایله و جبه خانه و ذخائر ایا¹⁷ مالامال¹⁸ ایدی اول ایکی قلعه که بری بالاتر¹⁹ محافظ²⁰ بیرون²¹ وبری زیرتر²² که خارس²³ دریای اندروندر²⁴ درت ساعتده قبضه²⁵ تسخیر²⁶ کلدی .

دوننمای همایون لیمانه واصل²⁷ اولدیغنی کفار خاکسار²⁸ مشاهد²⁹ ایتدی بونلر محاصره³⁰ ایده جکلمرینی بلوب قلعه زیر متانتنه³¹ اعتمادلری³² اولمغله جمله سی³³ اشاغی قلعه یه اینوب³⁴ جمع³⁵ اولدیلر لشکر³⁶ اسلامک قدومنه³⁷ منتظر³⁸ طور دیلر بو طرفده سردار کامکار³⁹ کیجه عسکری حانیه جانبنه ارسالدنصره اماسیه میرلواسی⁴⁰ احمد پاشا و ترحاله بکی احمد بک و یکپچیری⁴¹ و تونس

(1) A. *Mudevver*, 'round.'—(2) A. *Saghir*, 'small;' put in the feminine by the addition of *i* to agree with *جزیره jezire*, an island, which is feminine.—(3) A. *Tarof*, 'side, direction.'—(4) *Yalın*, 'bare, naked.'—(5) Or *kaya*, 'rock.'—(6) A. *Hisar*, 'a fort, castle.'—(7) A. *Metin*, 'strong, firm.'—(8) P. *Nighéban*, or *nigiah-ban*, 'a guardian, protector.'—(9) A. *Shékl*, 'form.'—(10) A. *Vaki*, 'situated.'—(11) P. *Diwar* or *douwar*, 'a wall;' T. *diwarji*, 'a bricklayer.'—(12) A. *Arz*, 'breadth.'—(13) A. *Dıra*, the Turkish yard (30 inches).—(14) A. *Irtifa*, 'height.'—(15) P. *Khusrevané*, 'princely, royal,' from *خسرو khusrev*, 'a prince.'—(16) *Bal-yeméz* (بال یمز), 'of large calibre,' 'culverine.'—(17) A. *Zakhair*, 'provisions.'—(18) P. *Malamal*, 'full.'—(19) P. *Balater*, 'higher.'—(20) A. *Muhafiz*, 'a protector, guardian, governor.'—(21) P. Outside.—(22) P. *Zirter*. 'lower.'—(23) A. *Kharis*, 'drinking,' 'who drinks.'—(24) P. *Enderoun*, 'interior.'—(25) A. *Kabzé*, 'the grip of the hand;' 'handle (of a sword).—(26) A. *Teshkir*, 'conquest.'—(27) A. *Vasil*, 'arriving.'—(28) P. *Khaksar*, 'vile, contemptible.'—(29) A. *Mushahedé etmek*, 'to see, observe.'—(30) A. *Muhaseré*, 'to besiege.'—(31) A. *Métanet*, 'strength, firmness.'—(32) A. *Itimad*, 'confidence.'—(33) A. *Jumlé*, 'all.'—(34) *Inmek*, 'to descend.'—(35) *Jem olmak*, 'to assemble.'—(36) P. *Leshker*, 'troops.'—(37) A. *Kudoum*, 'approach.'—(38) A. *Muntézir*, 'expecting, awaiting.'—(39) P. *Kamkiar*, 'successful, fortunate.'—(40) A. *Mira-liwa*, 'a major-general,' or a governor of corresponding rank.—(41) *Yenichéri*, 'Janissary.'

و طرابلس¹ عسکرندن بر مقدار عسکر کمیلردن چقاروب صندال² و پلاشکومه
ایله ساحل³ جبل جزیره مزبوره ارسال اولندی لشکر مرقوم کیچه ایله
حصار میانه⁴ واردقلزنده⁵ حصار⁶ بالای کوردیلر قبولری اچلمش فی الحال
بی جنک و جدال⁷ کیروب قبض⁸ ایتدیلر علی الصباح⁹ که روز شنبه¹⁰
و ربیع¹¹ الاخرک یکریمی سکری ایدی غازیلر اشاغی قلغه بی محاصره ایدوب
ایکی طرفدن طوب و تفنگ جنگی ایتدیلر سردار دخی جمله دونما
کمیلر ایله عزم رزم¹² ایدوب باشترده¹³ قلعه طویلر اتدی سائر امرا
دخی اقتدا¹⁴ ایدوب قدرغلردن¹⁵ و ماوندلردن¹⁶ اول قدر طوب اوردیلر که
صداسی¹⁷ آسمانه¹⁸ پیوسته¹⁹ اولدی همان اول ساعت²⁰ قدرغلردن ایکی
طوب اخراج²¹ اولدوب قلعه حواله²² ایتدکلزنده غازیلر²³ غیرته²⁴ کلوب بر
اوغوردن²⁵ حصاره هجوم²⁶ ایدوب اعلام²⁷ نصرت انجام²⁸ نصب²⁹
ایدکلرینی کفار کوردکده خلاصدن مائوس³⁰ اولوب بر بی دین³¹ و حیلکار³²
پیشکاه کنکره³³ حصاره کلوب ید نامبارکده³⁴ بر بیاض³⁵ مقومه³⁶ الوب
کک قلعه سزکدر الک دیدکده غازیلر هجوم ایدوب اول محله ازدحام³⁷

(1) *Tirabolous*, 'Tripoli.'—(2) *Sandal*, 'a ship's boat.'—(3) *A. Sahil*, 'shore.'—
(4) *P. Miyan*, 'middle.'—(5) *Varmak*, 'to arrive,' 'to go on furlough,' 'to go
close to;' *Kojayé varmak*, 'to get married.'—(6) *P. Bala*, 'high.'—
(7) *A. Jidal*, 'fighting, quarreling.'—(8) *A. Kabz etmek*, 'to seize.'—(9) *Al es-
sabak*, 'in the morning.'—(10) *P. Shenbé*, 'Saturday.'—(11) *A. Rebi*, 'the spring
season;' the name of two Muhammedan lunar months, the first called *Rebi u'l-Ervel*,
and the other *Rebi u'l-akhir*.—(12) *P. Rezm*, 'combat.'—(13) *Bashtarda*, or *باشطرد*,
'a galley.'—(14) *A. Iktida*, 'following, imitating.'—(15) *Kadirgha*, 'a galley.'—
(16) *Maghouana*, 'a barge.'—(17) *A. Sada*, 'sound.'—(18) *P. Asiman*, 'the heavens, the
sky, a ceiling.'—(19) *Peivesté*, *P. adj.*, 'reaching, attaining;' *T. adv.* 'uninterrupt-
edly.'—(20) *Heman ol-saat*, 'immediately, at once.'—(21) *Ikhraj olumak*, 'to be
taken out, extracted.'—(22) *Hawalé etmek*, 'to direct against.'—(23) *Ghazi*, 'a
champion of the faith.'—(24) *A. Ghairat*, 'zeal.'—(25) *Bir oghourdan*, 'all at once,
all together.'—(26) *A. Hujoum*, 'attack.'—(27) *Alam* (pl. of *علم alem*), 'flags, stan-
dards.'—(28) *P. Nusret enjam*, 'victorious.'—(29) *Nasb*, 'setting up.'—(30) *A. Mé-
yous*, 'despairing.'—(31) *P. Bi*, 'without;' *din*, *A.* 'religion;' *bi-din*, 'an atheist,
irreligious person.'—(32) *P. Hilékiar*, 'crafty,' 'a kuave.'—(33) *P. Kiunghere*,
'elevated battlements of a castle,' 'a small tower,' 'a hill-top, peak,' 'the
summit.'—(34) *A. Mubarek*, 'blessed;' but with the Persian privative particle
na before it, it means just the reverse, *i. e.*, 'accursed.'—(35) *A. Béyaz*, 'white.'
—(36) *A. Makrama* (*mahrama*), 'a pocket-handkerchief.'—(37) *A. Izliham*, 'a
crowd, multitude.'

ایله واردقلزنده سائر ارباب¹ ضلال اچرو فرار² ایدوب انجق بر کافر قالدی
مکر مقدماتی قیو یاننده بو محل ایچون آماده³ ایلد کلری باروت لغمنه⁴
آتش⁵ و یرمشلر زیر⁶ زمیندن الوب اوستندده و یاننده بولناتلرک کمی
افلاکه⁷ پرتاب⁸ و کمینی مثال کباب⁹ بریان¹⁰ ایلدی غازیان کرام¹¹ و
کفار لئامدن¹² خیلی اجسام¹³ طعمه¹⁴ آتش اولدی دیوار حصار رخنه دار¹⁵
اولدقده غازیان ظفرقرین¹⁶ هجوم دلیرانه¹⁷ ایله قلعه یی فتح ایدوب ایچنده
بولنان کفار یکسر¹⁸ طعمه تیغ¹⁹ ابدار²⁰ اولوب کلهری²¹ حضور سرداره کلدکده
انعام فراوان²² ایله بهادرلری²³ شادمان²⁴ ایلدی بعده²⁵ دونمای همایون
صفای²⁶ خاطر ایله لیمان²⁷ راحت²⁸ رسان²⁹ ایاقودوریده آسوده³⁰ اولدیلر.

- (1) A. *Erbab-zelal*, 'people in error.'—(2) *Firar etmek*, 'to flee.'—(3) P. *Amadé*, 'prepared.'—(4) *Laghem*, 'a mine.'—(5) *Atesh*, 'fire.'—(6) *Zir-zémin*, 'a subterranean place.'—(7) A. *Eflak*, 'the heavens.'—(8) P. *Pertab*, 'a jump.'—(9) *Kébab*, 'roast meat.'—(10) P. *Birian*, 'roasted.'—(11) A. *Kiram* (pl. of *kerim*), 'noble.'—(12) A. *Liam* (pl. of *léim*), 'blameable, vile, base, worthless.'—(13) A. *Ejsam* (pl. of *jism*), 'bodies.'—(14) A. *Toumé*, 'prey-food.'—(15) P. *Rachnédar*, 'pierced, rent, breached.'—(16) A. *Zafr-karin*, 'whose companion is victory,' i. e. 'victorious.'—(17) P. *Delirané*, 'valiant.'—(18) P. *Yekser*, 'all at once, all together.'—(19) P. *Tigh*, 'a sword, dagger,' 'the prow of a caïque,' 'a sun-beam.'—(20) P. *Abdar*, 'watered,' 'tempered,' 'lustrous.'—(21) P. *Kellé*, 'the head, pate;' T. *Ghiullé*, 'a cannon-ball, a shot;' P. *Kiulé*, 'a cap, spire.'—(22) P. *Feravan*, 'abundant.'—(23) P. *Bahadır*, 'a hero.'—(24) P. *Shadman* (or *shad* (*shaz*), *shadan*), 'delighted, merry, happy.'—(25) A. *Badu*, 'afterwards.'—(26) A. *Safa*, 'purity,' 'freedom from care,' 'enjoyment;' *safayi-khatir*, 'peace of mind, without anxiety or scruple.'—(27) *Leman*, 'a harbour.'—(28) A. *Rahat*, 'repose, comfort.'—(29) P. *Resan*, 'which brings.'—(30) P. *Asoudé*, 'at rest, tranquil.'

Translation.

A little island, three or four miles round, near to the island of Crete, which has two strong forts, built on the solid rock, a mile apart, one on each side of it, which are called the Castles of Aya Todori, stands like a sentinel near the district of Canea. The breadth of the walls was fifty yards and the height twelve, and each of them was full of enormous heavy cannon and ammunition, and provisions. These two ports, of which one, the higher,

defended the outside, and the other was near the interior sea, were captured in four hours.

The vile unbelievers perceived that the Imperial fleet had reached the harbour, and they knew that it would besiege them. Believing in the strength of the lower fort, they all descended and collected there, and awaited the approach of the Moslem troops.

The Commander-in-Chief, after having despatched troops in the night in the direction of Canea, disembarked the Governor of Amasia, Ahmed Pasha, and the Bey of Terhalé, Ahmed Bey, and a portion of the Janissaries and of the Tunisian and Tripoli troops, and sent them in boats to the shore of the mountain of the afore-said island. They came in the night to the upper fort, and seeing the gates open captured it immediately, without firing a shot. The next morning, which was Saturday, the 28th of Rebi-ul-akhir, the champions of the Faith besieged the lower fort and fired cannon and muskets at it from two sides. The Commander-in-Chief also, joining in the combat, fired guns from his galley at the fort. The other commanders followed his example and fired such a number of shots from the galleys and barges, that the report reached up to the heavens. Immediately two guns were taken out of the galleys and turned against the fort, and thereupon our champions coming all at once, stormed the castle. On the infidels seeing them raise our victorious standards, despairing of safety, one crafty villain, coming to the front of the battlements, waving a white handkerchief in his accursed hand, cried : " Come on ! the castle is yours : take it ! Our champions attacked, and on their arriving at the place in crowds all the misguided unbelievers but one fled inside ; a mine was sprung, which they had previously prepared for this place near the gate, which sent those who were above it, or near it, some flying into the air, and burnt some like roast meat. Many bodies of our noble warriors, and of the vile unbelievers, became the prey of fire.

A breach having been made in the wall of the castle, our victorious troops took it bravely by storm, and the infidels in it were put to the sword. Their heads were brought into the presence of the Commander-in-Chief, who munificently rewarded the brave soldiers. After that the Imperial fleet comfortably moored in the Bay of Aya Todorí without anxiety.

THE SIEGE OF CANEA.

وصف¹ قلعهء حانیه

قلعهء مزبور² بناسنده³ عقل⁴ عقلا⁵ قاصر⁶ بر حصار در که روی⁷ نمینده
ماندی⁸ یوقدر و ممالک محروسه⁹ ده¹⁰ بو طرز¹⁰ اوزره قلعه کورلماشدر امرأ
وندیک درت یوز سنه دن برو بو حصارک عمارت¹¹ و بنیانته¹² و سائر
جبهه خانه و مهماتنه بذل مقدور¹³ ایلوب کمال مرتبه¹⁴ استحکام¹⁵ و متانت
ویرمشلریدی کرچه¹⁶ ارتفاع¹⁷ و وسعت¹⁸ و عتانتده ممالک محروسه قلعه¹⁹
چوقدر لکن بو حصار معتبرک²⁰ طرزی غیری²¹ مکرر در اولا بر دوزیرده
غلطه قدر طولانی واقع²² اولوب یدی برج²³ رفیعی²⁴ که هر بری وسعت²⁵
و ارتفاع²⁶ بر حصاره بکنر²⁷ و هر برنده یکریشر بالیمز²⁸ طوپ قونوب بیک
نفر جنک اری آدم الور دیوارینک عرضی²⁹ بش اتلو³⁰ همراک³¹ رفتار³²
ایده جنک قدر در و پس دیوارده اولان طولمه³³ طوپرقدده خود یکریمی اتلو
مراد اوزره بورر دیوار مرقعک کنکرهء والاسندن³⁴ یوقارو³⁵ اون ذراع قدر طوپراق
مرتفعدر که جای رزمی انده اولمق اوزره نه طوپ کار ایدر و نه غیری شی

(1) A. *Vasf*, 'description.'—(2) A. *Mezbour*, 'aforementioned.'—(3) A. *Bina*, 'building.'—(4) A. *Akl*, 'intellect.'—(5) A. *Oakela*, 'people of intellect.'—(6) A. *Kasir*, 'deficient.'—(7) P. *Rou-i-zemin*, 'the face of the earth.'—(8) P. *Manend*, 'like.'—(9) A. *Memalik-i-mahrouse*, 'the well-defended dominions,' i. e. Turkey.—(10) A. *Tarz*, 'a fashion, way.'—(11) A. *Imaret*, 'being in a state of cultivation or good repair,' 'any public building,' 'a kind of soup-kitchen for the poor.'—(12) A. *Bunyan*, 'building.'—(13) A. *Bezl-i-makdoor*, 'doing one's utmost.'—(14) A. *Mertébé*, 'a degree.'—(15) *Istihkiam*, 'solidity,' استحكامات *istihkiamat*, 'fortifications.'—(16) P. *Gherchi* or *gherché*, 'although,' 'it is true.'—(17) A. *Irtifa*, 'heights.'—(18) A. *Vusat*, 'extend.'—(19) A. *Kila*, pl. of *kala*, 'a fort, castle.'—(20) A. *Mutéber*, 'respectable.'—(21) A. *Ghairi mukerrer*, 'not repeated, unique.'—(22) A. *Vaki*, 'situated (is).'—(23) A. *Burj*, 'a tower.'—(24) A. *Refi*, 'high.'—(25) A. *Vusat*, 'extent.'—(26) *Irtifa*, 'heights.'—(27) *Benzémek*, 'to resemble.'—(28) *Balyémez*, 'large (cannon).'—(29) A. *Arz*, 'breadth.'—(30) *Atli*, 'a horseman.'—(31) P. *Hemrikiab*, 'abreast.'—(32) *Reftar*, 'going.'—(33) *Dolma*, 'anything filled in.'—(34) P. *Va'la*, 'high.'—(35) *Youkari*, 'up, upwards, the upper part.'

تأثیر¹ ایدر و بناسی محکم مرتب² سنک³ تراشیده⁴ دن دیوارلو طقوز عدد
 طابیه⁵ لر که سائر بروج⁶ دن بوجه⁷ آسمانه عروج⁸ ایلمشدر اون بشر بالیمز
 و صاچمه⁹ طویلر ایله شهری محافظه¹⁰ ایدر بعده ایکی گوشه¹¹ لرنده ایکی
 خاکی¹² طاغ¹³ چیقارلمشدر که جمیعا¹⁴ بروج و تابیه¹⁵ لر و بر¹⁶ و بحره¹⁷ ناظرلر
 در و هر برنده یکرمیشدر خسروانه طوب کرانبها وضع¹⁸ اولنمشدر که
 جوانب¹⁹ اربعه²⁰ یی محافظه ایدر و بو کهسارک²¹ التی²² یکسر مجوف²³
 و قبه²⁴ اندر²⁵ قبه در که طوب دانة لری و جبه خانه ایچون مخزنلر²⁶ در اما
 جانب²⁷ بحریسی دیوار عظیم البنیان ایله چکلمش بر لیمان لطیفدر²⁸ که
 قیوسندن انجق قدرغه کیروب²⁹ وینه³⁰ قیوسنده دریایه ناظر³¹ عظیم طویلر
 قونمشدر و کارگیر³² قبهلو قورشوک³³ اورتیلور³⁴ یکری اوچ دانة ترسانه³⁵ سی که
 روی³⁶ زمینده بردخی نظیری³⁷ یوقدر هر برینه نیجه خزینه³⁸ صرف³⁹
 اولنمشدر.

خصوصا⁴⁰ بیوت⁴¹ و سرایلر⁴² که شهر ایچنده در صافی⁴³ مرمردن⁴⁴ کسلمش
 شدادی⁴⁵ بنالر⁴⁶ و خسروانه کاشانه⁴⁷ که قصر⁴⁸ خورنق⁴⁹ یانلرنده بر شی دکلدر

(1) *Té'ssir etmek*, 'to have effect.'—(2) *Muretteb*, 'arranged.'—(3) *P. Sengin*, 'stone.'—(4) *P. Trashidé*, 'hewn, cut.'—(5) *Tabia*, 'a redoubt.'—(6) *A. Burouj*, 'towers.'—(7) *Youjé*, 'tall,' obsolete or provincial.—(8) *A. Urouj*, 'ascent.'—(9) *Sachma*, 'small shot.'—(10) *A. Muhafezé*, 'defence.'—(11) *P. Kiushé*, 'a corner.'—(12) *Khaki*, 'earthen, earthly.'—(13) *Dagh*, 'a mountain, hill, mound.'—(14) *A. Jemia* (or *jemian*), 'all together.'—(15) *A. Ber*, 'the land.'—(16) *A. Bahr*, 'the sea.'—(17) *A. Nazir*, 'looking to, or one who looks at or over; a director or overseer.'—(18) *Vaz olounmak*, 'to be placed.'—(19) *A. Jewanib*, 'sides.'—(20) *A. Erbaa*, 'four.'—(21) *P. Kiuhzar*, 'a hill district.'—(22) *Alt*, 'the space underneath.'—(23) *A. Mujevvef* (*mujevf*), 'hollow.'—(24) *A. Koubbé*, 'a dome, vault, arch.'—(25) *P. Ender*, 'in, inside.'—(26) *A. Makhzen*, 'a magazine, storehouse, cellar.'—(27) *A. Janib*, 'a side.'—(28) *A. Latif*, 'pleasant.'—(29) *Ghirmek*, 'to enter.'—(30) *Yiné*, 'yet, still.'—(31) *A. Nazir*, 'looking to, or over.'—(32) *P. Kiarghir* (*kiavghir*), 'built of brick or stone.'—(33) *Kourshoun*, 'lead, a bullet.'—(34) *Eurtmek*, 'to cover.'—(35) *Tersané*, 'dockyard, arsenal.'—(36) *P. Rou-i-zemin*, 'the face of the earth.'—(37) *A. Nazir*, 'a peer, equal.'—(38) *A. Khaziné*, 'treasure.'—(39) *Sarf olounmak*, 'to be spent.'—(40) *A. Khusousa*, 'especially.'—(41) *A. Buyout* (pl. of *béit*), 'a house.'—(42) *A. Serai*, 'a palace.'—(43) *A. Safi*, 'pure.'—(44) *Mermer*, 'marble.'—(45) *Shidad*, 'strong' (pl. of *Shedid*).—(46) *A. Bina*, 'a building.'—(47) *P. Kiashané*, 'a hall, large apartment.'—(48) *A. Kasr*, 'a castle.'—(49) *A. Khawarnak* is the name of a castle often alluded to as the type of a magnificent edifice. It was built, in Babylonia, for King Behram, by Numan-ben-Muzir.

صنع¹ چشمه² و اسواق³ و دكاكين⁴ كه كوزلر كورممشدر خلقى⁵ اصحاب⁶
اموال⁷ و اهلى⁸ جمال⁹ اولمغله معروفلردر¹⁰ فتكى¹¹ ميسر¹¹ اولدقده قبضه
تصرفه كلن جبه خانهارى حددن¹² بيرون¹³ ايدى يالكز او چيزو طقسان بش
پاره طوپ كرانبها¹⁴ دفتر¹⁵ اولندى و بيرون حصار خندقك¹⁶ عمقى¹⁷
اون بش ذراع و عرضى يتمش ايكى ذراع معماريدر و اكثر¹⁸ لب¹⁹
خندق سنك²⁰ تراشیده در

رزم حصار ماه مرقومك دردنجى كونى كه روز سه شنبه²¹ و جزيرانك²² اون
يديسى ايدى على الصباح طوپلر ايله قلعه دوكلمهك²³ باشلايوب كفار خاكسار
دخى پاى²⁴ ثبات²⁵ و وقارى²⁶ محكم²⁷ باصوب²⁸ جنك و محاصره ده اصلا
قصور²⁹ ايتمديلر محاصره نك اون ايكنجى كونى سردار طوپخانه³⁰ يه كلوب غزاتى
چنكه تحريص³¹ ايدر كن كافر بدكار بر طوب صاعقه³² باره آتش و يروب وزير
طوردغى يره كلى روم ايلي سپاهيلردن³³ بش ادمى شهيد³⁴ ايدوب وزرا
و اركان³⁵ حرز³⁶ الهيده³⁷ مصون³⁸ و محفوظ³⁹ اولديلر اما لحوم⁴⁰ و دماء⁴¹ شهدا⁴²
الباس⁴³ سردار عالى مقدارى آلوده⁴⁴ ايلدى طوپ مزبور دانسهى اولقدردر

(1) A. *Musanna*, 'made with art.'—(2) P. *Cheshmé*, 'a fountain, a spring.'—
(3) A. *Eswak* (pl. of سوق *souk*), 'a street of shops.'—(4) A. *Dekakin* (pl. of
dukian), 'a shop.'—(5) A. *Khalk*, 'people.'—(6) A. *Ashab*, 'possessors.'—
(7) A. *Emwal* (pl. of مال *mal*), 'wealth, riches.'—(8) A. *Ehl*, 'a person connected
with anything.'—(9) A. *Jemal*, 'beauty.'—(10) A. *Marouf*, 'known.'—(11) A. *Mu-
yesser*, 'facilitated' (by God).—(12) A. *Had*, 'a limit.'—(13) P. *Biroun*, 'out of,
beyond.'—(14) P. *Ghiranbaha*, 'heavy in price.'—(15) P. *Daftar*, 'a register, list.'
—(16) A. *Hendek*, 'a ditch, moat.'—(17) A. *Umk*, 'depth.'—(18) A. *Ekser*, 'most.'
—(19) P. *Leb*, 'the lip, edge, brink.'—(20) P. *Sengh trashidé*, 'hewn stone.'—
(21) P. *Seh*, 'three'; *seh-shenbeh*, 'Tuesday.'—(22) A. *Haziran*, the Syro-Roman
month of June.'—(23) *Dughmek*, 'to beat, cannonade, bombard.'—(24) P. *Paî*, 'the
foot.'—(25) *Sebat*, 'firmness.'—(26) *Vekar*, 'gravity.'—(27) A. *Muhkem*, 'strong, firm.'
—(28) *Basmak*, 'to press, to tread.'—(29) A. *Kusour*, 'deficiency,' 'a fault, defect.'
—(30) *Tophané*, 'an artillery arsenal.'—(31) A. *Tahris*, 'inciting.'—(32) *Saika*, 'a
thunderbolt.' The Persian termination بار *bar* means 'which pours forth, or rains.'
Thus the compound word *saika-bar* signifies 'thunderbolt casting.'—(33) P. *Sipahi*,
'a soldier, a *spahi*.' This word is that from which our word 'sepoy' has been cor-
rupted.—(34) A. *Shéhid*, 'a martyr.'—(35) A. *Erkian*, 'pillars' (of the State).—
(36) A. *Hirz*, 'an amulet or charm.'—(37) A. *Ilahi*, 'divine.'—(38) A. *Masoum*,
'protected.'—(39) *Mahfouz*, 'preserved.'—(40) A. *Luhoum* (pl. لحم *lahm*), 'flesh.'—
(41) A. *Dema*, 'blood.'—(42) A. *Shuheda*, 'witnesses, martyrs.'—(43) A. *Elbas*,
'clothes.'—(44) P. *Aloudé*, 'stained.'

ضرب¹ شدید² ایله کلدی که اوچ عظیم طپراق طلو سپتدن³ کچوب کتدی محل مرقوم قلعهیه بر مقدار بعید⁴ اولمغله محاصره نك اون اوچانجی کونی جمعه کیجه سنده مترسلر دکیشلوب انطولی عسکری دخی سردارلری اولان احمد پاشا ایله ایکی طوپ کتورب روم ایلی مترسلرینه ملحق⁵ اولدی و قرمان عسکری ایکی طوپ ایله صمصوجی قولنه تعین⁶ بیورلدی و بوزاق بکی دخی سانجای⁷ عسکری ایله قبهلو کلیسه ده⁸ قراوله⁹ امر¹⁰ اولندی علی الصباح محل¹¹ مزبور دن¹² قلعه یی سنکسار¹³ ایتدیلر کرچه حصاره و شهره بو محلدن خیلی خسارت¹⁴ اولندی اما کفار توپلرینک آتش شراره¹⁵ پاش¹⁶ خیلی نرتی پروانه¹⁷ مثال سوخته¹⁸ ایلدی مراد آغا مترسنی ایلرو¹⁹ سوروب²⁰ اقدام²¹ ایلدی سردار کامکار دخی کفارک توپلرینه و تفنکرینه²² باقمیوب اوردی همایونی قالدیروب مقابله حصاره مقدم²³ توپخانه اولان²⁴ تل رفیعه ده²⁵ توردوردی سپاه و لشکر ظفرپناه جمله مترسلر ده ثابت²⁶ قدم²⁷ اولوب جنکه اهتمام²⁸ تام ایلدیلر

کفار لئام غازیان ظفر انجاسک هجومی²⁹ کوروب درد³⁰ بی درمانلرینه³¹ چاره³² جوی اولوب ممالک³³ کریدده اولان بعضی³⁴ سواری و پیاده کفاره

(1) A. Darb, 'a blow.'—(2) A. Shedid, 'violent.'—(3) Séped, 'a small open-mouthed basket.'—(4) Baïd, 'distant.'—(5) A. Mulhak, 'joined,' 'an arm,' 'a branch of anything' (not trees or plants), 'a patrol.'—(6) Tayin etmek, 'to appoint.'—(7) Sanjak, 'a flag, ensign, banner,' 'a minor province.'—(8) Kélissa, 'a church.'—(9) Karaol (sometimes spelt قراول karaghol), 'a picket, outpost, gnard,' 'قراول خانه karaghol khané,' 'a guard-house.'—(10) Emr olounmak, 'to be ordered.'—(11) A. Mahal, 'a place.'—(12) A. Mezbour, 'aforementioned.'—(13) Senghsar etmek, 'to stone.'—(14) A. Khasaret, 'damage.'—(15) Shiraré, 'a spark.'—(16) P. Pash, 'scattering.' Thus Shiraré-pash means 'which scatters sparks' (flaming).—(17) P. Per vané, 'a moth.'—(18) P. Soukhté, 'burnt.'—(19) Ileri, 'forward,'—(20) Surmek 'to push, drive.'—(21) Ikdam etmek, 'to persevere, strive.'—(22) Tufenk (tufék), 'a musket.'—(23) Mukademma, 'formerly, before.'—(24) A. Tel, 'a hill.'—(25) A. Refi, 'high.'—(26) A. Sabit, 'firm.'—(27) A. Kadm, 'a foot.'—(28) Ihtimam, 'exertion.'—(29) A. Hujum, 'attack.'—(30) P. Derd, 'ailment, pain, grief.'—(31) P. Derman, 'a remedy,' 'bi-derman, 'incurable.'—(32) P. Charé, 'a resource,' 'joui, 'seeking.'—(33) A. Mémalik, 'dominions.'—(34) Bazı, 'some.'

نامه¹ کوندروب صحرادن آغاز جنگه تحریک² ایتدیلر اوله که عسکر انلره مشغول³ ایکن محصورله⁴ بر مقدار⁵ راحت کله لاجرم⁶ اهالیء کرید و سوده لیماننده یاتان⁷ اون یدی پاره قدرغه و اون درت قلیونک لشکری جمع⁸ ارلوب زعمرلجه هجوم⁹ ایتمکله عسکری حصاردن قالدیرمتی تدبیرینی¹⁰ کوردیلر بو طریقله¹¹ دوقه کین بکی علی بلت و سردنکچدی عسکری اوزرینه کلوب عرض شوکت¹² ایلدکلرینده بیگدن زیاده پیاده و سوار کفار الات¹³ حرب¹⁴ و جبه¹⁵ و جوشنله¹⁶ مانند دیوار استوار¹⁷ ایکن اوچیوز قدر غازی بی پروا¹⁸ بولره قویلوب¹⁹ رزم بیسماردنصره عنایت باری²⁰ ایله غالب²¹ کلوب کروه²² مکروه²³ مغلوب²⁴ و مقهور اولدیلر ایات عزیمت اثرلریله اوتوز قدر باش حضور سرداره عرض و اعلام اولندقدده عنایت علیه لری مقارن²⁵ حال غازیان اولدی محاصرمنک اون التنجی کونی یوزدن زیاده کافر مترسلره²⁶ چیقوب هجوم ایتدکلرینده مراد اغا و نچه بهادر حاضر²⁷ بولنوب اول کافرلری تفنکه²⁸ طوتوب دوندیردیلر²⁹ روم ایلی³⁰ و سائر عسکر تیغ خونریز³¹ ایله ایریشوب³² اکثرینی قتل³³ ایدوب باشلرینی سرداره کتودیلر قورتیلان ملاعینی مجروح³⁴ و مقهور خندقه دکلدیلر³⁵ روزگار فرسوده کفار

(1) P. Namé, 'a letter.'—(2) A. Tahrik, 'to urge.'—(3) A. Meshghoul, 'busy.'—(4) A. Mahsour, 'besieged.'—(5) A. Mikdar, 'a portion, a bit.'—(6) A. La-jérem, 'without fail, in any case.'—(7) Yatmak, 'to lie.'—(8) Jem olmak, 'to be collected, assembled.'—(9) Zum, 'illusion.'—(10) A. Tedbir, 'arrangement, management.'—(11) A. Tarik, 'a road, a way.'—(12) A. Shevket, 'pomp.'—(13) A. Alat, 'implements.'—(14) A. Harb, 'war.'—(15) P. Jebé, 'armour, arms.'—(16) P. Joushen, 'a cuirass.'—(17) P. Ustuvâr, 'firm, strong.'—(18) P. Perva, 'fear,' Bi-perva, 'fearless.'—(19) Komak or koîmak, 'to put, let.'—(20) A. Bari, 'the Creator,' a Turkish adverb meaning 'at least,' 'just only.'—(21) A. Ghalib, 'conquering, a conquerer.'—(22) P. Ghiuruh, 'people.'—(23) A. Mekrouh, 'disgusting.'—(24) A. Maghloub, 'conquered.'—(25) A. Mukarin, 'close to, nigh to.'—(26) A. Meteris, 'an intrenchment.'—(27) A. Hazir, 'ready.'—(28) Tufek, 'a musket,' tufeké toutmak, 'to fusillade.'—(29) Doundourmek, 'to turn, cause to turn.'—(30) Roum éli, 'Roumelia.'—(31) P. Khounriz, 'running with blood.'—(32) Erishmek, 'to reach, come up.'—(33) Katl etmek, 'to kill.'—(34) Mejrouh, 'wounded.'—(35) Deukmek, 'to pour,' or dughmek, 'to beat.'

خاکسار عسکر اسلامک دست برد¹ رستمانيه² سنی مشاهده³ ایدوب بردخی⁴
حصار دین چیقمنه جرأت⁵ ایده مدیلر

بو محله طرابلسدن اوچ سفینه و برقاچ شیفه کلوب مصر⁶ عسکرندن
دخی خیلی دلاوران باروت فراوان ایله کلوب دوننمای همایونه ملاقات ایتدیلر
و مصر عسکری دخی سوده لیمانی بوغازنده⁷ پوصوده⁸ طوروب قراول بکلمک
فرمان اولندی

روز مزبوره درون حصارده حالا سردار کامکار جامع⁹ ایلدیکی کلیسهده که
صان فرانچسکو دیمکله معروف معبد¹⁰ قدیمدر¹¹ چاگلغی¹² که اعجوبه¹³
دهر¹⁴ ایدی جمله¹⁵ انبییه¹⁶ حانیهنگ سرافرازی¹⁷ بر بلند میل¹⁸ اولوب
ذروه¹⁹ اعلا سنده بر صلیب²⁰ آهنین²¹ وار ایدیکه برقاچ فرسنگ²² یردن
کورینوردی ظوپ ایله اور یلوب خاکله²³ یکسان²⁴ قلندی

آمدن²⁵ کفار بامداد²⁶ حصار و غلبه²⁷ اسلامیان

چون بو دیارک²⁸ فحی مراد پروردگار²⁹ اولمشیدی لا جرم³⁰ هر اموره³¹

(1) A. Berd, 'coldness, cold.'—(2) P. Rustemané, 'Rustem-like;' Rustem was a celebrated hero of romance.—(3) *Mushahedé etmek*, 'to behold, see.'—(4) *Bir-daha* (generally spelt *دما*), 'again.'—(5) *Jeraet etmek*, 'to have courage, be bold.'—(6) A. *Misir*, 'Egypt.'—(7) *Boghaz*, 'the throat, windpipe,' 'a defile, strait, channel, the mouth of a river,' the Bosphorus *par excellence*.—(8) *Pousou*, 'an ambush.'—(9) A. *Jamé*, 'a mosque.'—(10) A. *Mabed*, 'a place of worship.'—(11) A. *Kadim*, 'ancient.'—(12) *Changlık*, 'a peal of bells' (from *chang*, 'a big bell').—(13) *Ujubé*, 'a wonder, miracle, prodigy.'—(14) A. *Dehr*, 'an age.'—(15) A. *Jumlé*, 'all.'—(16) A. *Enbiyé*, 'buildings.'—(17) P. *Ser-efraz*, 'eminent illustrious.'—(18) P. *Mil*, 'a landmark.'—(19) *Zirwé*, 'summit.'—(20) A. *Salib* 'a cross.'—(21) P. *Ahenin*, 'of iron.'—(22) A. *Fersekh*, 'a parasang,' 'an hour's journey on horseback at a walk.'—(23) P. *Khak*, 'the earth, ground.'—(24) *Yeksar*, 'level.'—(25) P. *Améden*, 'to come, the coming.'—(26) A. *Bi-imdad*; *bi*, 'with;' *imdad*, 'help, succour.'—(27) A. *Ghalebé*, 'victory.'—(28) A. *Diyar*, 'a country, a district.'—(29) P. *Perverdighiar*, 'God.'—(30) A. *La jeremi*, 'without fail, in any case.'—(31) A. *Oumour*, 'affairs.'

تدبیر¹ اهل اسلام بالجمله² موافق³ تقدیر⁴ اولوب کار⁵ کفار صورت ادبره⁶ یوز⁷ طوتدی امیر⁸ الامراء کرید که انلر اصطلاحده⁹ جنرال دیلرل دار¹⁰ الملک کرید اولان قندیده اوتروب حانیه نلک محاصره اولندیغی تحقیق¹¹ ایندکده کتخدا سنی بش یوز تفنک انداز¹² فدایی¹³ کافرلر ایله سوده لیماننه کوندروب اندن دخی درت یوز قدر کمسنه الوب جمله سی محاصره نلک طقوزنجی کونی محصورینه استمالت¹⁴ نامهلر ایله کلوب قلعه قارشوسنده ایرشدکده قراول تعیین اولنان دوقه کبن تونس و مصر عسکرینه که بالجمله یش یوز قدر بهادر اولوردی صبح¹⁵ کاذیب و قتنده راست¹⁶ کلوب کفارک کثرتندن¹⁷ اصلا پروا ایلمیوب تفنک و تبر¹⁸ خدنک¹⁹ و شمشیر²⁰ ایله محکم جنگ ایدوب بر ساعتده کروه مکروه بوزیلوب²¹ پریشان اولدیلر اثنا جنگده سردن کچدی اغاسی یحیالی زاده ارناود حسن اغا شهید اولوب کتخدای جنرال اللیدن زیاده کافر ایله قلیچدن کچوب²² باشلر و دیلر و طبیلر²³ ایله علی الصباح حضور سرداره عرض²⁴ ایلدکلرنده جمله سنه غایتلر ایتدی بعون²⁵ الله تعالی بونچه کافر واصل دار البوار²⁶ اولوب سائر دخی تلال²⁷ و جباله²⁸ فرار²⁹ ایلیوب بر یسی قلعه یه کیرمهکده مجال³⁰ او لمدی انجق³¹ عسکر اسلامدن درت کمسنه شهید اولدی

(1) A. *Tedbir*, 'arrangement.'—(2) A. *Bil jumle*, 'altogether.'—(3) *Muwafik*, 'agreeable to.'—(4) A. *Takdir*, 'fate.'—(5) P. *Kiar*, 'work, business.'—(6) *Idbar*, 'retrogression.'—(7) *Yuz toutmak*, 'to threaten.'—(8) A. *Emir-ul-umera*, 'commander of commanders, commander-in-chief.'—(9) A. *Istilah*, 'a technical way of speaking, a technical term.'—(10) A. *Dar*, 'a house;' *Milk*, 'sovereignty, dominion;' *Dar-ul-Milk*, 'the seat of government, capital.'—(11) *Tahkik etmek*, 'to ascertain, verify.'—(12) P. *Endaz*, 'throwing;' *tufenk-endaz*, 'a musketeer.'—(13) A. *Fedaî*, 'one who goes on a forlorn hope.'—(14) A. *Istimalet*, 'encouragement.'—(15) *Subh el-Kiazib*, 'the false dawn;' also called *Fejr-i-Kiazib*, after which darkness is said to fall again, in contradistinction to the true dawn or break of day, called *fejr-i-Sadik*.—(16) *Rast ghelmek*, 'to meet, encounter.'—(17) A. *Kesret*, 'quantity, abundance.'—(18) P. *Tebr*, 'battle-axe.'—(19) P. *Khadengh*, 'an arrow.'—(20) P. *Shemshir*, 'a sword.'—(21) *Bozmak*, 'to spoil, defeat.'—(22) *Kilijden gechemek*, 'to put to the sword.'—(23) A. *Tabl (dawoul)*, 'a drum.'—(24) *Arz etmek*, 'to present, offer, submit.'—(25) *Bi-avn*, 'by the help.'—(26) A. *Dar ul-Bekar*, 'The House of Destruction' (hell).—(27) A. *Tilal*, 'hills.'—(28) *Jibal*, 'mountains.'—(29) *Firar*, 'to flee, run away.'—(30) A. *Méjal*, 'power, ability.'—(31) *Anjak*, 'only, but.'

Translation.

Description of the Castle of Canea.—The construction of this castle is such that the cleverest man cannot describe it, for there is nothing like it on the face of the earth; and in the Ottoman dominions a castle of this kind does not exist. The Lords of Venice for four hundred years had done their utmost in building and improving this fortress, and thus fortified and strengthened it most perfectly. Although there are many fortresses in the Imperial dominions equal to it in height, extent and strength, the fashion of this noble fortress is unique. It is situated in a level place, its circuit being as large as Galata, and has seven lofty towers, each of which resembles a fortress in extent and height; and is provided with twenty heavy cannons apiece. The breadth of the walls, which take a thousand fighting men, is such that seven horsemen can ride abreast on them, and then in the filled-in ground in the wall twenty horsemen can ride side by side. From the high battlements of the said wall, upwards, there are ten yards of raised ground, which, in case of fighting there, neither cannon nor anything else can have any effect upon. And there are nine redoubts with strongly built walls of hewn stone, bigger than the other towers, which reach up to the sky, and defend the city with fifteen heavy cannon apiece. Then, at their two corners two mounds of earth have been raised, which look on the towers and the redoubts, and land and sea. In each of them twenty enormous, valuable cannons have been placed, which defend the four sides. The space underneath these mounds is all hollow, and vaults within vaults, which are magazines for powder and cannon balls. As regards the sea-side of the fortress, it is a pleasant harbour surrounded by gigantic walls, which only a galley can enter, and then again at its entrance there are big cannon commanding the sea. And there are twenty shot-proof arsenals, arched over with stone or brick, which have not their like on the face of the earth, on each of which much treasure has been expended!

In particular there are houses and palaces inside the city which are of pure marble, fine buildings and princely halls, compared to

which the famed palace of Khawarnak is nothing, artistic fountains and streets and shops, the like of which men's eyes have never beheld. The inhabitants are renowned for their wealth and beauty. After the conquest of the town, the magazines which fell into our hands were innumerable. Three hundred and ninety-five valuable cannon alone were registered. Outside the fortress the depth of the moat is fifteen yards and its width seventy-five, and most of the edge of the moat is of hewn stone.

The attack of the fortress began on the morning of the fourth of the above-mentioned (Muhammedan) month, which was Tuesday, (corresponding to) the seventeenth of June, by a cannonade of the castle. The vile unbelievers displayed great firmness and steadiness, and fought well. On the twelfth day of the siege the Commander-in-Chief came to the place where the guns were, and while he was animating our warriors an infamous infidel fired a tremendous ("thunder-bolt casting") gun, which struck the place where the Vezir stood. Five spahis from Roumelia were "martyred" (killed), and the Vezir and staff escaped by the divine protection; but the flesh and blood of the martyrs somewhat soiled the dress of the Commander-in-Chief. The ball of the above-mentioned cannon came with such tremendous force that it passed through three baskets filled with earth and went further. As the afore-mentioned place was somewhat distant from the fortress, on the thirteenth day of the siege the trenches were changed, and the troops from Anatolia, with their commander, Ahmed Pasha, brought two guns and joined the trenches of the Roumelians. The troops of Caramania, with two guns, were appointed to the patrol of Samsoungi; and the Bey of Bouzak also, with the soldiers from his province, were stationed as an out-post (guard) in a vaulted church.

In the morning early they cannonaded the fortress from the above-mentioned position; but although great injury was done from there to the fort and the city, the terrific fire of the enemy's guns burnt many Moslem warriors like moths (in a candle). Murad Agha persevered and pushed his trench closer. The glorious Commander-in-Chief also, disregarding the cannon and muskets of the infidels, broke up the Imperial camp and stationed it opposite the Fort, on the high hill, where previously the artillery had been planted. Our

“ever-victorious” troops stood firmly in all the trenches and executed themselves bravely.

The abominable infidels, seeing the assault of our “ever-successful” warriors, tried to find a remedy for the incurable evil, and wrote letters to some infidel cavalry and infantry in the Cretan dominions, and urged them to come forth and fight, that the Moslem troops, being occupied by them, the besieged might have some rest. The inhabitants of Crete, and the troops from seventeen galleys and seven men-of-war which were lying in Souda Bay, collected together, and attempted to raise the siege by attacking our troops. Accordingly, they came on the Bey of Douka-Kin, Ali Bey, and the troops of Serdenkechdi in grand array, looking like a strong wall. More than a thousand infidel cavalry and infantry, with armour and cuirasses and weapons of war, were opposed by about three hundred of our fearless braves. After a long struggle, by the grace of God, the latter were the victors and worsted the disgusting wretches. As trophies they brought thirty heads into the presence of the Commander-in-Chief, and were rewarded by his favour.

On the sixteenth day of the siege above a hundred of the infidels made a sortie and attacked the trenches; but Murad Agha, and several valiant men, were ready for them, received them with musketry fire and turned them back; and some Roumelian and other troops coming up, with their doughty swords killed most of them; and they brought their heads to the Commander-in-Chief. Those who escaped, wounded, and beaten, were driven (cast) into the moat. Discomfited, the vile unbelievers, having felt the weight of the “Rustem-like” hand of the Moslem troops, did not venture to come out of the fortress again.

At this time three vessels from Tripoli, and a few “Saïcs,” and also many heroes from the Egyptian army, arrived and met the Imperial fleets. The Egyptian soldiers also remained in ambush at the mouth of Souda Bay, and were ordered to remain as a guard.

On the same day an iron cross at the top of a church called Sanfransisco, inside the town (since converted into a Mosque by the Generalissimo), an ancient place of worship, whose peal of bells was the wonder of the age, and which towered, like a lofty landmark.

over the other buildings of Canea, and was visible leagues away, was struck by a cannon ball, and levelled with the ground.

*Arrival of Infidels with reinforcements to relieve the fortress, and
victory of the Mussulmans.*

As it was the intention of the Almighty that this country should be conquered, every arrangement of the Moslems was entirely successful, and the affairs of the infidels threatened to get worse. Whereupon the Chief Ruler of Crete, who, in their phraseology, was called a "General," and resided in the capital of Crete, Candia, having ascertained that Canea was being besieged, sent his agent with a forlorn-hope of five hundred musketeers to Souda Bay, who took four hundred men from there and then arrived before the fortress, bringing letters of encouragement. On the ninth day of the siege they encountered the troops from Douka-Kin, Egypt and Tunis, who altogether were about five hundred, at the time of the "False Dawn." The Moslems, not at all frightened at the superior numbers of the unbelievers, fought stoutly with the musket, the battle-axe, the arrow and sword, and in an hour the disgusting wretches were defeated and scattered. During the combat, the Agha, of Serden-Kechdi Yahyali-zadé Hassan Agha, the Arnaoud, was killed; the agent of the General and more than fifty of the infidels were put to the sword, and their heads and their drums in the morning early were presented to the Generalissimo, who rewarded every one of our soldiers. By the help of God (may He be exalted!) so many infidels having been sent to perdition, the others fled to the hills and mountains, and not one was able to enter the fortress; but only four of the true-believers were killed.

SAD-UD-DIN, THE HISTORIAN, AND MAHOMET III.
AT THE BATTLE OF KERESZTES.*

کفار دخی ظفریاب¹ اودق ملاحظه سیاه² اوردو چادرلرینه کدروب یغمایه
ال اوردیلر ایکی بیکدن زیاده ملاعین³ ایلرو سوروب پادشاهک سجاده⁴
سنه بر اوق⁵ منزلی قدر محله جنگ⁶ ایدوب اوردو⁷ ایچنده تفنکدن
فراغت اولنوب مسلمان و کافر بربرینه سیف ایله کیریشوب یقهیه
یقهیه جنگ ایدر اولدیار. وزرا و ارکان⁸ دولت پادشاهی احاطه ایدوب
طوردیلر ملاعین اوتاغ⁹ همایون طنابلرینه¹⁰ ال اوردقده اندرون¹¹ اغاری قلیج
اوشوروب قتل ایلدیلر. اول روز رستخیزدن¹² بر ساعت ایدیکه عامه
عساکر بلخت¹³ القلوب الحناجر معذسنی مشاهده ایلدیلر. مولانا سعد
الدین افندی پادشاه حضرتلرینه ان النصر مع الصبر¹⁴ و ان مع العسر یسر¹⁴

(1) *Zafryab*, 'victorious.'—(2) *A. Mulahaza*, 'observation, consideration.'—
(3) *Melaîn*, 'accursed ones.'—(4) *A. Sejjadé*, 'a prayer-carpet.'—(5) *Bir ok men-
zeli*, 'the range of an arrow.'—(6) *P. Jenk*, 'war, battle.'—(7) *Ordou*, 'a camp, an
army.'—(8) *A. Erkian-i-devlet*, 'the pillars of the state.'—(9) *Otagh*, 'a large
tent.'—(10) *A. Tinab*, pl. of *tunub*, 'tent ropes.'—(11) *P. Enderoun*, 'the
harem; enderoun aghalari, 'the higher attendants attached to the Sultan's private
apartments.'—(12) *P. Restakhiz*, 'the last judgment.'—(13) *A. Balagat el-kuloub
el-hanjir*, an Arabic saying which means 'their hearts were in their mouths, they
despaired.'—(14) *En en-nasr ma es-sabr, wé en ma el-usr yusra*, two other Arabic
sayings to the effect that 'victory comes from patience, and happiness comes from
difficulty.'

* Sad-ud-Din accompanied the Sultan Mahomed III. in his campaign in Hun-
gary. The battle of Keresztes lasted three days. The Turks had to contend with
the Imperialists under the Archduke Maximilian, and the Transylvanians under
Prince Sigismund, with whom they had effected a junction. On the first day, one
body of the Turks, after fighting bravely, were obliged to retreat, with a loss of
a thousand Janissaries, a hundred Spahis, and forty-three cannon. The Sultan
wished to retire himself, and that a general retreat of the Turkish army should
be ordered. A Council of War was held, and the author, Sad-ud-din, although not
a soldier, had the courage to tell his master that he ought not to turn his back
on the enemy. Owing to this advice it was resolved to fight, and the Sultan was
persuaded to remain. On the second day the Turks had some partial successes.
On the third day the Christians appeared completely victorious. They drove back
the Turks and Tartars, attacked the Ottoman batteries in flank, and routed the
Asiatic feudal cavalry. The Sultan wished to fly, and again it was only by the
exhortations of Sad-ud-Din that he was prevented. The Imperialists scattered
in order to plunder the Turkish camp, and while they were in disorder, Cicala
Pasha, who was in command of a large body of irregular cavalry, and who had
hitherto not been in action, rushed on them, and turned defeat into a victory,
which was in great part due to the firmness of a literary man.

مضمونلرینی¹ بیان و تفسیر ایدوب اول پادشاه دین پناه حضرت پیغمبر
 علیه الصلوة و السلامک خرقة² شریفلرینی کیوب بنایانی³ مرصوص⁴
 جداروار⁵ ثابت⁶ و برقرار اولوب حضرت عالم الاسرار و الخفیات⁷ مناجات⁸
 و کریمه⁹ و خضوع¹⁰ و نیاز برله درگاه بینیازه رفع ید حاجات ایدیجک
 نیسم¹¹ فتم و ظفر پرچم¹¹ توغ¹³ محمدی یی تسریح¹⁴ ایلدی . کفار اتش نثار
 عساکر اسلام چادرلرینی قاپلیوب مال غنایمه پریشان اولیجق بغایت
 الله الرحمن صف مرتبلی بوزیلوب قورلمشر چادرله برر ایکشر کافر غالبانه
 دخول ایدوب بی پروا غارته مشغول اولدقلرنده عسکر اسلامک ات
 اوغلنلی و اشجی¹⁵ و خربنده¹⁶ و دوه جی¹⁷ و ساییس¹⁸ و اوردوجی
 خدمتکار طائفه سی چادرله کیرن کفاره کیریشوب بالطه و بچاق و بوندقلری
 الات ایله قیرمغه¹⁹ باشلادیلر . بو سبب ایله ملایعنه ضعف حال طاری²⁰
 اولوب قراره مجاللی²¹ قالمیوب طابورلرینی²² اوزلیوب فرار²³ ایتدکلرنده کفار
 بوزلدی دیو اوازه اولوب ایشیدن اهل اسلام دونوب ملایعنک اکسه سنه²⁴
 دوشوب بر وجهه قیردیلر که روایت صحیحه اوزره زمان قلیله بوز بیك
 قدر کفار زمین قهرناده دوشوب وقت غروبده اول میدان وسیعده کشته²⁵
 لردن پشته لر یغیلوب پیاده لردن²⁶ خودجان قورتلیمیوب بقیه²⁷ السیوف

(1) A. *Mazmoun*, 'a bon-mot, pun.'—(2) A. *Khirka*, 'a quilted jacket, a garment made of shreds and patches.'—(3) A. *Bunyan*, 'construction, physical constitution.'—(4) A. *Mérsus*, 'held firmly together with irons.'—(5) A. *Jidar*, 'a wall; var, P. 'like; Jidar-var, 'like a wall.'—(6) A. *Sabit*, 'firm.'—(7) *Alim-ul-issrar wé el-khefiyat*, 'He who knows secrets and hidden things' (i. e. God.)—(8) A. *Munajat*, 'prayers.'—(9) A. *Ghıryé*, 'weeping, tears.'—(10) A. *Khouzou*, 'humility.'—(11) A. *Nesim*, 'a zephyr, breeze.'—(12) P. *Pérchem*, the tuft of hair left on the head of a Muhammedan, the rest of the head being shaved.—(13) *Tough*, the special kind of banner or insignia of a Pasha in the olden times (a tail). A Pasha, received one, two or three of them according to his rank.—(14) *Tesrih etmek*, 'to set free, let go.'—(15) *Ashji*, 'a cook.'—(16) P. *Kherbendé*, 'a donkey-man.'—(17) *Devéji*, 'a camel-driver.'—(18) *Saıs*, 'a groom.'—(19) *Kirmak*, 'to break, to massacre, slaughter.'—(20) *Tari olmak*, 'to happen, overtake one.'—(21) *Mejal*, 'power, ability.'—(22) *Tabour*, 'a battalion, column.'—(23) *Fırar etmek*, 'to run away, fly.'—(24) *Ensé*, 'the back part of the head, the back or hind part of anything.'—(25) P. *Kıushté*, 'killed.'—(26) P. *Piyadé*, 'infantry.'—(27) A. *Bakiyyet-es-suyouf*, or بقیا السیف, 'the leavings of the sword,' i. e. those who escape the swords of the enemy.

ولان سواريلر¹ ظلام ليلده بر يرده قرار ايده ميوب هر طرفه پريشان² و صبح اولنجه دشت³ و دره ديميوب كريزان⁴ اولديلر . لله الحمد و المنة اول پادشاه عالي جاه عون حق ايله منصور⁵ و مظفر اولوب عزيزمت صادقه و ثبات قدم بر كاتيله بر نيك نام⁶ تحصيل و عرض و ناموس دين و دولتي تمميل ايلديكه اسلاندن⁷ بو مرتبه يه بر پادشاه واصل اولمدي

Another account of the battle.

وقت اول عصرده⁸ كفار حركته كlob كروه كروه كورنديلر اولا پياده نمچه اليلري جمله سي اهن پوش⁹ الزنده برر حربه و بر قاچ الای دخی كو¹⁰ تيموره مستغرق الزنده مشقتور ديدكلر تفنگ كه اون بشر يكميشر درهم¹¹ اتار . و بر قاچ الای تفنگ انداز¹² مجار¹³ هايدورلي¹⁴ كه يوز الايدن زياده پياده هر الای بشر يوز قدر كافر ايديلر بعده مجارك اتلی الای صافی صرقای¹⁵ و بيزاقلی¹⁶ كهسار پر اشجار¹⁷ كبی كورينوردی و نيچه نمچه¹⁸ چه¹⁹ وله²⁰ و سائر اجناسك²¹ سواری اليلري كه هر بر كافر اوچر بشر مجار تفنگلري كتورر . بونلر دخی الی الايدن زياده ایدی

سنان پاشايه مراد پاشا و بوستانجي باشي علی پاشا امداده كوندريلوب ملحق²² اولدی لكن كفار بالجملة تفنگ انداز اولمغله مقاومت²³ ممكن اولميوپ اسلام اليلري پراكنده²⁴ بتاغی²⁵ كچوب صحرايه²⁶ يايديلر . كفار عسكری طوب و

(1) *Suwariler*, 'cavalry.'—(2)—*P. Perishan*, 'scattered.'—(3) *P. Desht*, 'the open country.'—(4) *P. Gherizan*, 'a fugitive,' 'who takes flight.'—(5) *A. Mansour*, 'helped' (by God), 'victorious.'—(6) *P. Nik nam*, 'a good name.'—(7) *A. Esraf* (pl. of *sélef*), 'predecessors.'—(8) *Evvel asr*, or *asr-i-evvel*, 'the time of afternoon prayer.'—(9) *P. Ahen-posh*, 'dressed in iron,' i.e. in armour.—(10) *Ghieuk*, 'the sky,' *ghieuk*, *adj.*, 'sky-blue.'—(11) *A. Dirhem*, 'a drachm.'—(12) *P. Tufenkendaz*, 'who fire muskets, musketeers.'—(13) *Majar*, 'Hungarian.'—(14) *Haidoud*, 'robber,' 'a Hungarian soldier.'—(15) *Sirik*, 'a small pole, a long, thick stick.'—(16) *Bairak*, 'flag, banner.'—(17) *A. Eshjar*, 'trees.'—(18) *Nemché*, 'German, Austrian.'—(19) *Cheh*, 'Bohemia.'—(20) *Léh*, 'Poland.'—(21) *A. Ejnas* (pl. of *jins*), 'kinds, sorts.'—(22) *A. Mulhak*, 'annexed, joined to.'—(23) *A. Mukavemet*, 'resistance.'—(24) *P. Perakendé*, 'scattered.'—(25) *Batak*, 'a morass.'—(26) *Sakra* a desert, plain.

تفنك اتارق و كوس¹ و ترمپته لرینی² چالارق³ بتقدن⁴ كچوب اوردویه طوغری یوریدیلر. حسن پاشا روم ایلی عسکريله كچد⁵ باشنه واروب طورمتق و كفاری منع ایلمك فرمان اولنمیشیدی كلوب او محاده طوردی لکن كفار هجومندن بر آن قرار ایده میوب تفنك زورندن⁶ سائر الایله ملحق اولدی. كفاری باك⁷ وبی پروا اوردویه و اصل اولوب هنوز⁸ عسکر اسلام منهرم اولمزدن مقدم غارت⁹ و یغمایه قوبلیدیلر. حتی بر ایکی بیدراق ایله بر نیچه كافر خزیننه عامریه¹⁰ هجوم ایدوب محافظه سنده اولان سپاه و یکیچری طاغدیدلر. كفار خزیننه صندوقلر اوزرینه چیقوب حاجلی¹¹ بیراقرلینی دیکدیلر. و رقصه¹² باشلیدیلر. چون بو حال منظور پادشاه دریا نوال اولدقده خواجه افندی حضور همایونلرنده حاضر و بو امر عصبیه ناظر¹³ اولمغین افندی شمدنصره چاره و تدبیر نه در دیو بیورمشلر انلر دخی پادشاهه لازم اولان یریکزده ثابت و بر قرار طورمقدر جنگ حالی بو در. اجداد¹⁴ عظامکنز¹⁵ زمانلرنده اولان طابور محربه لری اکثر بویه اوله کلمشدر. معجزات محمدیه ایله ان شاءالله تعالی فرصت و نصرت¹⁶ اهل اسلام کدر خاطر شریفکری خوش طوتک دیو تسلیت¹⁷ ایتدیلر. منقولدر¹⁸ که امرای کفاردن پادشاه عالیجاهی اول حالده ات اوزرینده تمام حیرت و انفعالده¹⁹ و خواجه افندی رکابی برابرنده طوروب اللری دعایه مرفوع²⁰ تضرع²¹ و ابتهالده²² تصویر ایتدیروب کویا که اوقور اوفور دیو تصویر ذیلنده نمچه لساننده خواجه افندینک دعاسی قبول اولدی دیو یاز مشلر.

(1) A. Kiou, 'a kettle-drum, a drum.'—(2) *Tranpeta*, 'a drum.'—(3) *Chalmak*, 'to play' (an instrument).—(4) *Batak*, 'a morass.'—(5) *Gechid*, 'a pass, defile,' 'a ford, ferry.'—(6) P. Zor (*subst.*), 'violence, strength, force,' Turkish, *adj.*, 'difficult, hard.'—(7) P. Bak, 'fear,' *bi-bak-ou-bi-perva*, 'without fear or dread.'—(8) P. Henouz (*heniz*), 'yet.'—(9) A. Gharet, 'plunder.'—(10) A. Amir, 'public.'—(11) *Hachli*, 'having a cross on it.'—(12) A. Raks, 'dancing.'—(13) A. Manzour, 'seen.'—(14) A. Ejdad, 'ancestors.'—(15) A. Izam (pl. of *عظیم azim*), 'great.'—(16) A. Nusret, 'victory.'—(17) *Tesliyyet etmek*, 'to console.'—(18) *Menkoul*, 'handed down,' 'reported.'—(19) A. Infial, 'affliction, grief.'—(20) A. Merfou, 'raised.'—(21) A. Tézerru, 'a humbling oneself.'—(22) A. Ibtihal, 'supplication, groaning in prayer.'

اول و قتده ایچ¹ اوغلانلرندن سراسر² کسره و لباس ایله توز قدر غلام³ اکرلی⁴ و اکرسزبرر بارکیره سوار اولوب فرار ایتمکله سائر عسکرین بر کوره فرایلرک فرارلرینه باعث اولدیلر. سؤال ایدنلره بر قوچی⁵ یه بنوب وقت عصرده میراخور⁶ اغا اوکنه دوشوب کتدیلر دیمکله عظیم پریشانلق ویردیلر. چون لشکر کفار اوردیه کیروب عمرنده کورمدیکی غنایمی کوروب چادرلره مستولی⁷ اولدی. و ایچنده اولان اشیایی قبضه تصرفه کتورمکه مشغول اولوب حرب و قتالدن قالدیلر. عسکر اسلامک درت بلوکده بری کتمشدی و فرار ایتمشدی و وقت غروب دخی قریب اولوب عسکر اسلام اسباب عادیه دن قطع امید ایدوب مجرد عنایت الهیهیه مترقبرلر ایکن ناکاه رجال الله ظهور ایدوب چادرلره اولان ات اوغلانی⁸ و اشجی و قره قوللقچی⁹ نامنه غازیلر یریر کفاره قویلوب بالطه و کورک¹⁰ مقولهسی الات ایله هجوم ایدوب وافر ملعون دپه لدیلر در حال اول قوم ضالده آثار هزیمت¹¹ ظاهر اولدی و کافر قاچدی صداسی قوپاردیلر اوردو اطرافنده سرسری¹² کزن اورکمش¹³ الایلر دونوب هجوم ایدوب دشمنی قلچدن کچوردیلر. صف صف رنجیره چکلمش حربی¹⁴ پیاده لر جسته¹⁵ جسته دوشوب اکثری خوفندن هلاک نیچه بیک کفار طعمه تیغ تابناک اولوب آن¹⁶ واحده¹⁷ بی منت¹⁸ الی بیکدن متجاوز¹⁹ کافر قلچدن کچوب نیچهسی دخی بتاقلره باتوب²⁰ انده باشلری کسلدی. وزیر سنان پاشا یاننده اولانلر ایله اوردوی همایونک صاغ

(1) *Ich oghlanleri*, youths in the Sultan's palace brought up to be officers in the imperial palace in olden times.—(2) *P. Sérasér*. From end to end.—(3) *A. Ghoulam*, 'a lad, a slave'; in Persia, 'a courier.'—(4) *Eyerli éyersiz*, 'saddled or unsaddled.'—(5) *Kochou*, 'a large coach.'—(6) *P. Mir-i-akhor (emrahhor)*, 'Master-of-the-Horse.'—(7) *A. Mustevli*, 'overrunning, occupying, taking.'—(8) *At oghlanı*, 'a stable-boy.'—(9) *Kara-koulloukjou*, 'a common soldier among the Janissaries placed at a guard-house.'—(10) *Kiurek*, 'a wooden shovel, an oar'; *kieuruk*, 'a pair of bellows.'—(11) *A. Hezimet*, 'defeat, a total rout.'—(12) *Sérseri*, 'wandering, a vagabond.'—(13) *Eurkmek*, 'to take fright, shy.'—(14) *A. Harbí*, 'an enemy, an alien.'—(15) *P. Jesté jesté*, 'little by little.'—(16) *A. An*, 'a moment.'—(17) *A. Wahid*, 'one.'—(18) *A. Minnet*, 'grace, favour.'—(19) *A. Mutéjaviz (muté-jawuz)*, 'exceeding, more.'—(20) *Batmak*, 'to sink' (v.n.).

جانبه گن یکر می بیک قدر کافر اتلوسنی بچق ساعده غدای¹ شیر²
 شمشیر ایلویوب نیچه سنی دخی صوبه دوکدی جان حقیرلرینی خلاص ایدنلر
 قرار فراره تبدیل ایلدکلرنده فتم کرای عسکر تاتار ایله هر طرفدن یورییوب
 قیره قیره طابورلرینه دوکوب کفره چادرلرنده تحصن اتمکی مراد ایتدکلرنده
 انده دخی قراره محال بولمیوب چادرلرینی جمله اشیا و مهماتی براغوب
 یکتا³ باشلریله طاغله دوشدیلر. اونر بیک فلوریلک⁴ طقسان یدی پک اعلا
 طویلری و خمیره و مکمل جبه خانه لری ضبط اولندی

(1) *Ghida*, 'food.'—(2) *P. Shir*, 'a lion.'—(3) *P. Yekta*, 'only.'—(4) *Filouri*, 'a ducat, sequin.'

Translation.

The infidels, thinking they were victorious, entered the tents of our army and began plundering. More than two thousand of the accursed wretches pushed forward and were fighting in a place only a bow shot from the Sultan's prayer-carpet. In the camp muskets were given up and Moslems and Christians fought with the sword hand to hand. The Vezirs and the Grandees of the State stood surrounding the Sultan. The accursed infidels having laid hands on the tent ropes of the Imperial pavilion, the attendants of the harem took swords and killed them. There was one hour that terrible day when our whole army felt the force of the (Arabic) expression *Balaghat el-Kulout el-hanajir* (their hearts were in their mouths). His Honour Sad-ud-Din Efendi reminded the Sultan of the (Arabic) saying: "Victory comes from patience, and happiness comes after difficulty;" and His Majesty, the "Asylum of the Faith," put on the *hirka** of the Prophet (prayers and peace be on him!), and then his body became as firm as a wall, and he put up prayers to Him "who knows all secrets and all hidden things," and wept, and humiliated himself, and raised his hands in supplication to Heaven, whereupon the breeze of victory unfurled

* *Hirka* is a kind of quilted jacket. The jacket of Mahomet is supposed to be a precious relic, having miraculous virtues.

the Muhammedan standard. On the Infidels who "scatter fire" * falling on the tents of the Moslem army, and dispersing in order to collect booty, by the grace of God, the Merciful, their regular ranks were broken. The victorious unbelievers entered the tents in twos and threes and set about plundering without fear or anxiety. Then, the stable-boys, and cooks and donkeymen, and camel-drivers and grooms, and servants of the Moslem army in the tents, encountering the infidels, began to slaughter them with hatchets and knives, and whatever instruments they found. By reason of this the accursed wretches begun to grow weak, and had not the power to resist, and fled. On the cry being raised that the 'Ghiaours' were beaten, the Muhammedans who heard it turned back, followed the Christians and massacred them, so that, according to one truthful account, in a short time, as many as a hundred thousand infidels fell on our field of victory. In the evening that extensive plain was heaped up with dead bodies. The infantry could not save their lives ; and the cavalry, the only ones who escaped our swords, not being able to make a stand anywhere, were scattered in every direction and fled until day-break over hill and dale.

Thanks be to God, that great Sultan, by the Divine help, was victorious, and thanks to his firmness and steadfastness he acquired a great name and raised the honour and glory of his religion and country more than any of his predecessors.

Another account of the battle.

In the afternoon the infidels began to move, and appeared in masses. First, the German infantry regiments, all in armour, with lauces in their hands, and some regiments with guns, which they call "Muskets," which cast fifteen or twenty drachms (of lead), and the Hungarian "brigands," some regiments with fire-arms,—who were more than a hundred regiments of infantry,—each regiment containing five hundred infidels. Then came the Hungarian cavalry regiment, who, with their flags and spears looked like a "hilly country full of trees," and several cavalry regiments composed of Germans, Bohemians, Poles and other races, every unbeliever

* This refers to the fire-arms the Christians used.

carrying three or five Hungarian guns apiece, of these there were more than fifty regiments

Murad Pasha, and the head of the "Bostanjis," Ali Pasha, were sent to reinforce Sinan Pasha, and joined him ; but, all the Christians having fire-arms, resistance was impossible, the Moslem regiments scattered and passed the morass and spread out in the plain. The infidel army fired cannon and small arms, beat their drums and passed the morass and marched straight on our army. Hassan Pasha had received orders to go to the head of the pass with the Roumelian troops, and stand there and hold back the enemy. He stood there, but owing to the violence of the fire-arms he could not make a stand for a moment, and joined the other regiments. The infidels, without any fear or dread, reached our army, and before the Moslem army had been defeated, set about plundering and pillaging. Some of the infidels even, with one or two flags, attacked our public treasury, and the Spahis and Janissaries, who had to guard it, were scattered. The Christians fell on the treasury chests, hoisted their flags with the cross on them, and began to dance. When this state of things was seen by the Sultan, he asked the professor, who was in the Imperial presence, and saw what had happened, what was to be done, who consoled him, saying : "Sire, what is necessary is that you remain firm and steady in your place. Thus were your great ancestors wont to do in most great battles. By a Muhammedan miracle, please God, the Moslems will have an opportunity to be victorious. Do not be cast down." It is stated in the German accounts that the Sultan sat on horseback, bewildered and afflicted, the professor by his side, and that they raised their hands in prayer and supplication, and that the professor's prayer was answered.

At that time a large number of the Sultan's pages mounted horses, saddled or unsaddled, and fled, and their flight caused another body of the troops to run. Great confusion was caused by it being said that they had fled in the afternoon with the Master-of-the-Horse in a coach.

When the enemy's troops entered our camp and beheld more booty than they had ever seen in their lives, they overran the tents, busied themselves with taking possession of the things there, and left off fighting and killing. One out of every four companies of the

Ottoman troops had gone and fled. The evening was drawing nigh ; the Moslems despaired of success by ordinary means, and trusted only to the favour of God. Suddenly, men of God appeared, and the champions, in the form of stable-boys, cooks, and privates of the Janissaries, who were in the tents, fell on the infidels and attacked them with hatchets and wooden shovels and such things, and knocked lots of infidels on the head ; and signs of defeat began to be visible amongst those misguided people. The cry arose that the " Ghiaours " had fled. The Ottoman regiments who had taken flight and were wandering round about, turned back and put the enemy to the sword. Strings of the enemy's infantry, dragged along in chains, fell little by little ; many died from fear, and many thousands were put to the sword. In a very short time more than fifty thousand infidels were sabred without mercy, some of them also sank in the morass and there their heads were cut off. The Vezir, Sinan Pasha, and those by him, put twenty thousand Christian cavalry, who came to the right of the Imperial army, to the sword in half an hour, and drove many into the water. Those who saved their vile lives, instead of standing took to flight ; and then Feth Gheraï, with the Tartar troops, pursuing them in every direction, slaughtered them, and broke their batallions. They attempted to fortify themselves in their tents, but they could not hold their ground, and abandoned all their effects and ammunition, and fled to the mountains with nothing but their heads. Ninety-seven splendid cannon, worth ten thousand ducats apiece, and bombshells and whole magazines of warlike muniments were captured.

ARRIVAL OF AN AMBASSADOR FROM ENGLAND IN THE TIME OF CHARLES I.

امدن الچی انگلیز

انگلیز قرانک¹ الچیسى² کلوب نامه سنده عرض مودت³ و باباسى یرینه
قرال اولدیغنى بلدروب تونسلیلر و جزائرلر ايله تجارت ایچون عقد مصالحه
ایدوب در دولتدن دخى ان⁴ همایون رجا ایتمکین جزایر و تونس بکر
بکرینه قیوجى⁵ باشى کوندردلى. و ممالک محروسه⁶ اسکله لرنده⁷ دخى عهد⁸
نامهیه مخالف⁹ تکلیفلر¹⁰ مثلاً¹¹ مصدريه ناميله و غیرى بهانه¹² ايله بی
وجه آنچه النمیوب انجق کمرک¹³ اننه جزائر بکر بکیسی ایکن وفات ایدن
خسرو پاشا جزائرده اولان و تونسلى یاننده اولان انگلیزلری حبس¹⁴ ایدوب
بر قاچ بیک غروش المغله مبلغ¹⁵ مزبور مقاطعات¹⁶ مالندن ویرلمک فرمان
اولندی و هند طرفندن یمن اسکله لرنده تجارت¹⁷ کلورکن یکر مى درت پاره
تجار¹⁸ کمیلرینی انگلیز جانبندن بورتونلر الوب ایچنده اولان تجار ايله اول
کمیلری اطلاق¹⁹ ایدوب تلف²⁰ اولان ماللى²¹ اصحابنه²² رد²³ ایلیه سز دیو
نامه تحریر²⁴ و ارسال اولندی

(1) *Kral*, 'a king.'—(2) *P. Elchi*, 'an ambassador.'—(3) *A. Mévédet*, 'friendship, amity.'—(4) *A. Izn*, 'permission.'—(5) *Kapiji-bashi*, 'a chamberlain.'—(6) *A. Mahrousé*, 'well-protected;' *Memalik-i-Mahrousé*, 'the well-protected dominions,' i. e. Turkey.—(7) *Eskelé*, 'a wharf, landing-place,' 'a port.'—(8) *Ahd-namé*, 'a written treaty.'—(9) *A. Mukhalif*, 'contrary.'—(10) *Teklif*, 'a tax.'—(11) *A. Messela*, 'for example, for instance.'—(12) *P. Bahané*, 'a pretext.'—(13) *Ghiumruk*, 'a custom-house,' 'a custom's duty.'—(14) *Habs etmek*, 'to imprison.'—(15) *A. Məblagh*, 'a sum, amount.'—(16) *A. Moukataat*, a fief attached to an office, the tithes from which went to the holder of the office (now abolished).—(17) *A. Tijaret*, 'commerce.'—(18) *A. Tujar*, 'merchants.'—(19) *İtlak etmek*, 'to set free, let go.'—(20) *Télef olmak*, 'to be destroyed.'—(21) *A. Mal*, 'property, wealth.'—(22) *A. Ashab*, 'owners' (pl. of صاحب, *sahib*).—(23) *Red éilémek*, 'to restore.'—(24) *Tahrir olounmak*, 'to be written.'

Translation.

An ambassador having arrived from the King of the English (Charles I.) with a letter proposing friendship, and announcing his

his father's stead, and asking for a Treaty, and the Imperial permission, in order to trade with Algiers and Tunis, a Chamberlain was sent to the Governors of Algiers and Tunis, and orders were sent that no taxes contrary to the Treaty should be exacted at any of the ports in Turkey, like the *Masderiyé*, and a letter saying that the late Khosrev Pasha, while Governor of Algiers, having imprisoned some English people in Algiers and in Tunis, and taken a few thousand piastres from them, the said sum should be taken from his receipts; and that twenty-four merchant vessels, which had been taken from the English coming from India to Yemen to trade, be restored to the owners, with the property destroyed, and the merchants in them set free.

RASHID EFFENDI (IMPERIAL HISTORIOGRAPHER).

RASHID EFFENDI, Imperial historiographer, a lawyer, continued the annals of the Turkish Empire after Naïma's death. His work was printed at the Imperial press of Constantinople in 1734 A.D., and, with its continuation by Chelebi Zadé, relates the history of Turkey up to 1141 *Anno Hejiræ*. Rashid, in chronicaling the events of the year 1133 A.H., gives nearly the whole of a journal written by Mehemet Effendi, describing his voyage from Constantinople to Paris, when sent as Turkish Ambassador to that city, which is very quaint and original. The Turkish Ambassador was greatly pleased by the gardens and fountains at Versailles, and by Paris, which city, in his opinion, had no equal in the world, excepting Constantinople. When surprised by some of the beautiful places he saw he consoles himself by the verse of the Koran, which says that "this world is the prison of true believers, but the paradise of the infidels." The Turkish grandee was greatly amazed at the liberty enjoyed by ladies in France, and the respect shown to them by the men. "In this country," says he, "the women go where they please and do what they like, live free from all care, and get everything. In short, France is heaven for women."

THE EVENTS OF THE YEAR 1093 (ANNO HEGIRÆ).*

Arrival of a Russian ambassador with presents, and a French ambassador with a letter of apology from the King of France.

و قايح سنه ثلث و تسعين و الف .

چول¹ عربانی مفسد لریندن² اولوب حوالی³ حلبده⁴ چوق خبذت⁵
ارتکاب⁶ ایدوب نجه مدت قطع⁷ طریق و قتل⁸ نفوس⁹ ایله شهرتیاب¹⁰
اولان ملهم نام عرب حالا والی¹¹ ایل¹² حلب اولان قره محمد پاشا تدبیر یله
کرفتار¹³ چنکال¹⁴ نکال¹⁵ اولوب رکاب¹⁶ همایونه ارسال اولنمغله صفر¹⁷
یکرمی بشنجی کونی باب همایون اوکنده جزاسی¹⁸ ترتیب¹⁹ و مزبورک
قتلیله سائر اشقیای²⁰ عربان ترهیب²¹ و تادیب²² اولندی .

ورود²³ الچی²⁴ چار²⁵ مسقو .

مسقو چاری طرفندن بیوک الچیسى استاده²⁶ سعادت واصل²⁷ و رسم²⁸
قدیم²⁹ اوزره اعداد³⁰ اولنان قوناغه³¹ نازل³² اولوب بالجهله³³ ذخائر لازمهسى

(1) *Cheul*, 'a desert'; arab, pl. *ourlan*, 'Arabs.'—(2) *A. Mufsid*, 'one who causes strife,' 'malefactor.'—(3) *A. Hawali*, 'the environs.'—(4) *A. Haleb*, 'Aleppo.'—(5) *A. Khabaset*, 'villainy.'—(6) *A. Irtikiab etmek*, 'to commit.'—(7) *A. Kat-i-tarik* means literally 'cutting the road,' i.e. stopping travellers and robbing them; hence 'highway robbery.'—(8) *A. Katl*, 'killing.'—(9) *Nufous*, 'persons, individuals, souls.'—(10) *P. Shevretiyab*, 'celebrated.'—(11) *A. Eyalet*, 'a province.'—(12) *P. Ghiriftar*, 'seized.'—(13) *P. Chenghal*, or چنکال *chengel*, 'a hook, or fork.'—(14) *A. Nekial*, 'exemplary punishment.'—(15) *A. Rikiab*, 'a stirrup'; *Rikiab-i-humayoun*, 'the imperial stirrup,' i.e. 'the capital.'—(16) *A. Safer*, the 2nd month in the Muhammedan year.—(17) *A. Jeza*, 'punishment, retribution.'—(18) *A. Tertib*, 'arranging.'—(19) *A. Eshkiya*, 'rascals.'—(20) *A. Terhib*, 'frightening.'—(21) *A. Tédir*, 'punishing, correcting.'—(22) *A. Vuroud*, 'arrival.'—(23) *P. Elchi*, 'an ambassador.'—(24) *Char*, 'the Czar.'—(25) *P. Asitané*, 'a threshold'; *Asitané-i-saadet*, 'the threshold of felicity,' i.e. Constantinople.—(26) *A. Vasil*, 'arriving.'—(27) *A. Resm*, 'a custom, usage, ceremony.'—(28) *A. Kadim*, 'ancient.'—(29) *A. Idad olounmak*, 'to be prepared.'—(30) *Konak*, 'a mansion, a resting-place on a journey,' 'a day's journey,' 'a guest, a lodger, one billeted in a house'; *konak etmek*, 'to halt for the night or for a time.'—(31) *A. Nazil*, 'descending.'—(32) *A. Bil jumlé*, 'all, every one.'

* Anno Domini 1682, in the reign of Mahomet IV.

ترتیب اولندی بر قاجکون¹ مکت² و استراحتدن³ صکره شهر ربیع⁴ الاولک
 یدنجی کونی عاوفه⁵ اخراجیچون⁶ ترتیب دیوان همایون اولنوب یوم
 مزبوره⁷ الچی مسفور⁸ دخی چهره⁹ سای¹⁰ در دولتمدار¹¹ اوامغه ماندون¹²
 اولدی قانون قدیم اوزره¹³ چاوش¹⁴ باشی اغا دلالتله¹⁵ رکاب مستطاب¹⁶
 شهریاریه¹⁷ یوز سوروب کندویه و مبعتر آدملرینه خلعتلر¹⁸ الباس¹⁹ اولندقدن
 صکره عرضه²⁰ کیرن وزرای²¹ عظام²² عقبنده²³ پایه²⁴ سریر²⁵ اعلایه²⁶ روبمال²⁷
 ایدوب نامه سنی تسلیم²⁸ وهدايا²⁹ نامه کتوردیکی بیک یوز طقسان سکر
 دانه سمور³⁰ و یکرهی دانه بالق دیشی و ازن عدد جناح³¹ سونقوری³² عرض
 و تقدیم³³ ایلدی

ورود اعتذارنامه³⁴ قرال³⁵ فرانجه برای³⁶ فتنه³⁷ ساقز³⁸.

بالاده³⁹ تحریر⁴⁰ اولندیغی اوزره بوندن اقدام فرانجه قلیونلریزک ساقز جزیره سنده
 ایتدکلی فساد⁴¹ ایچون بو کیفیتدن⁴² اصلا خبریمز اولمیب و اول مقوله⁴³

(1) *bir kach ghiun*, 'a few days.'—(2) *A. Meks*, 'staying.'—(3) *A. Isti-
 rahat*, 'repose, resting.'—(4) *A. Rebbi-ul-evvel*, the name of a Muhammedan month.
 —(5) *A. Uloufé*, 'pay, salary.'—(6) *A. Ikhraj*, 'causing to come out, drawing out.'
 —(7) *A. Mesfour*, 'above-mentioned.' This word is only used when speaking of
 anyone for whom one wishes to show contempt.—(8) *P. Chehré*, 'the face.'—(9) *Saï*,
 'who rubs.'—(10) *P. Der*, 'in.'—(11) *P. Devlet-médar*, 'the centre, focus, of sove-
 reignty.'—(12) *A. Mé'zoun*, 'permitted.'—(13) *Chaoush*, 'a sergeant in the army, a
 herald or sergeant-at-arms in ancient times; *Chaoush-bashi* was in olden times
 even a sort of grand usher, and is now a kind of chief baron in the Court of
 Chancery.'—(14) *A. Delalet*, 'guidance.'—(15) *A. Mustétab*, 'good, approved.'—
 (16) *P. Shehriyari*, 'royal.'—(17) *A. Khilat*, 'a dress of honour.'—(18) *Ilbas oloun-
 mak*, 'to be dressed.'—(19) *A. Arz*, 'presenting; *irz*, 'honour.'—(20) *A. Vuzera*,
 'Vezirs.'—(21) *A. Izam*, 'great' (in the plural).—(22) *Akbindé*, 'after.'—(23) *P.
 Payé*, 'foot.'—(24) *A. Serir*, 'a throne.'—(25) *Ala*, 'very high.'—(26) *P. Rouï-mal*,
 'who rubs his face.'—(27) *A. Teslim*, 'delivering.'—(28) *A. Hédaya*, 'presents.'—
 (29) *A. Semmour (Samour)*, 'the sable.'—(30) *A. Jenah*, 'a wing.'—(31) *Sonkour*,
 'a gerfalcon.'—(32) *A. Arz*, 'offering.'—(33) *A. Takdim*, 'presenting.'—(34) *A. Iti
 zar*, 'apologizing; *Itizar-namé*, 'a letter of apology.'—(35) *Kral*, 'a king.'—
 (36) *P. Beraï*, 'for.'—(37) *A. Fitné*, 'disorder, riot, conspiracy, sedition.'—
 (38) *Sakiz*, the island of Scio.—(39) *P. Baladé*, 'above.'—(40) *A. Tahrir olounmak*,
 'to be written.'—(41) *A. Fesad*, 'disorder,' 'wrong practice, villainy, sedition.'—
 (42) *A. Kéfiyet*, 'matter.'—(43) *A. Makoulé*, 'kind.'

خلاف¹ صلح² و صلاح³ حرکت⁴ شنیعه⁵ لرینه طرفمزدن بر و جهله رضا⁶
و جواز⁷ کوسترلیدی یوغیکن جسارت⁸ ایلدکاری ضرر⁹ و خسارت¹⁰
مقابلہ سنده¹¹ سفائن¹² مزبورہ قیودنلری کما ینبغی¹³ تأدیب¹⁴ و جزای
مایلیقاری¹⁵ ترتیب¹⁶ اولندی دیو اعتذاری مشعر¹⁷ فراچہ قرالی طرفندن
نامه ایله طقسان کیسئلک قدر جوهر¹⁸ و اوتوز کیسئلک مقداری سائر
تحف¹⁹ و زواهر که جمعا التمش بیک غروشنق هدیه²⁰ اتحاف²¹ و کندو
جرم²² و قصور لرینه²³ اعتراف²⁴ اولنمغله ماه جمادی الاولینک یکرماجی کونی
فراچہ الچیسئلک کتخداسی ترجمانیله²⁵ یالی²⁶ کوشکنده²⁷ رکاب همایونه حهره
سای مئول²⁸ و عرض هدایای مرقوم ایله نیازمند²⁹ قبول اولدقده صدر
اعظم حضرتلری شفاعت³¹ و رجاسیله³² نوعا³³ مساعدہ³⁴ خسروانی ارزانی³⁵
بیورلدی .

- (1) A. *Khilaf*, 'contrary to.'—(2) *Sulh*, 'peace.'—(3) A. *Salah*, 'harmony.'—
(4) A. *Herekiat*, 'acts, behaviour.'—(5) A. *Shenié*, 'odious.'—(6) A. *Riza*, 'consent.'
—(7) A. *Jevaz*, 'permission.'—(8) A. *Jesaret*, 'boldness.'—(9) A. *Zarar*, 'damage.'
—(10) A. *Khasaret*, 'injury.'—(11) *Mukabelesindé*, 'in return for.'—(12) A. *Sefain*,
'vessels.'—(13) A. *Kema yambaghi*, 'as is fit.'—(14) A. *Tédib*, 'correcting.'—(15) *Ma
yelik*, 'as is suitable.'—(16) *Tertib olounmak*, 'to be arranged.'—(17) A. *Mushi*,
'indicative of.'—(18) *Jevher*, 'a jewel, precious stone.'—(19) A. *Tuhéf*, 'elegant
things fit for presents.'—(20) A. *Hédíyé*, 'a present.'—(21) A. *Ithaf*, 'presenting.'
—(22) A. *Jurm*, 'a fault, culpability.'—(23) *Kousour*, 'defect, fault.'—(24) A. *Itiraf*,
'admitting.'—(25) A. *Terjuman*, 'an interpreter' (from which the word 'drago-
man' has been corrupted).—(26) *Yalı*, 'the sea-shore.'—(27) *Kieushk*, 'a pavilion,
or summer residence.'—(28) A. *Musoul*, 'standing respectfully waiting for orders.'
—(29) P. *Niyazmend*, 'a petitioner.'—(30) P. *Sadr-i-azam*, 'the prime minister.'—
(31) A. *Shifaet* (*shafaet*), 'intercession.'—(32) A. *Rija*, 'request.'—(33) A. *Nevan*,
'in some manner; somewhat.'—(34) A. *Musaadé*, 'allowing.'—(35) *Erzani*, 'deem-
ing fit.'

Translation.

The events of the year 1093 Anno Hejiræ.

An Arab, one of the malefactors of the Arabian desert, called Melhem, who had committed many acts of villainy in the neighbourhood of Aleppo, and had been notorious for a long time for highway robbery and murder, having fallen into the hands of the law, by

the management of Kara Mehemet Pasha, at present Governor-General of Aleppo, having been sent to the capital, was executed on the 25th of Safer, in front of the *Bab-i-Humayoun*,* as a warning and a lesson to other Arab rascals.

Arrival of the Ambassador of the Czar of Moscow.

An Ambassador Extraordinary from the Czar of Moscow having arrived in Constantinople, according to an ancient custom, alighted at a mansion which had been got ready for him, and all the necessary provisions were provided for him. After he had rested himself for a few days, an Imperial Divan being held on the 7th of Rebi-ul-evvel, for drawing pay, the said ambassador was allowed to prostrate himself in the Imperial presence. According to an old law he was admitted to the Imperial levée under the guidance of the Grand Usher, and he and his principal followers having received dresses of honour, were admitted, coming after the great Vezirs, to the presence. He rubbed his face at the foot of the throne, delivered his letter and his presents, consisting of eleven hundred and ninety-eight sables, twenty *fishes' teeth* and ten gerfalcons.

Arrival of a Letter of Apology from the King of France respecting the disorders in Scio.

On the 20th of the month Jumadi-ul-Evvel, the *Kiaya* of the French Ambassador, with his dragoman, presented a letter of apology from the King of France for what the French men-of-war had done, as we previously mentioned, in the island of Scio, saying that it was entirely without his knowledge, and that he had in no

* The principal entrance to the old imperial residence, near the mosque of St. Sophia. It would appear, from the above, that in old times, at any rate, the Turks took care to put down robbery and murder, whether committed by Mussulmans or Christians, by exemplary punishment.

way consented to or permitted such shameful acts, incompatible with peace and goodwill, and that, as compensation for the damage which they had been bold enough to commit, the captains of the said ships would be properly punished. He also brought ninety purses of jewels, and thirty purses of other presents and ornaments, which altogether amounted to sixty thousand piastres worth of gifts, acknowledging that the French had been in the wrong, and, coming to the Imperial levée at an Imperial sea-side kiosk, begged their acceptance, which, at the request of the Prime Vezir, and by his intercession, was graciously acceded to.

EXTRACT FROM THE JOURNAL OF MEHEMET EFFENDI,
TURKISH AMBASSADOR TO FRANCE IN 1720 ANNO DOMINI.

جمادى¹ الاولك طقوزجى سبت² كونى پاریس شهرى كنارنده احضار³
اولنان سرایه⁴ نزول میسر⁵ اولدى. سرای مزبوره بر هفته مكث اولندى
كیجه ده و كوندوزده خلقك كثرتى و رجال و نسوانك و فرتى⁶ بر وجهله
قابل تعبیر دكل ایدى. دوكون اولرنده بو مرتبه زحام⁷ اولدیغنى كور لمامشدر.
ایكنجی كونده بونلرده بر منصب وار كه صاحبنه انقور دوققور دیرلر ایلچیاره
مخصوص خوش كلدیكر دیمكه و الایه بندرمكه و قراله كتورمكه متعین⁸
ایمش اول كمسه كلوب قرال جانبندن تهذیه⁹ قدوم¹⁰ ایلدى و ایكى كوندن
صكره ینه كلوب قرالمر بازار كرنی وقت ظهرده¹¹ سزى شهره دعوت ایدر
مخصوص خانه احضار اولنمشدر و مزین عسکر ایله الایكزه و سلامكزه دورمق
اچون تر تیب ایتمشلردر سزى كتورمكه باش مرشال تعیین¹² اولنمشیدی
لكن قرال تربیه سیله مشغول و كندوسی اختیار و علیل¹³ اولوب اته بنمكه
قدرتی اولمادیغندن او چانجی مرشال دتره تعیین اولندى انشا الله تعالى
بازار كرنی نصف نهاردن مقدم قراللك هنطوبله سزى الایه بندر مكه كلور.
و كندو ایله رفقات ایدر سزدیدی و ایرتسی مسفورك بر رفیقی كه بو خصوصه
ناظر ایمش كلوب الایكز تر تینی دفتر ایتمكه كلدیم سوار اوله جق قاچ ادمكز
وارد در قرال اخورندن¹⁴ مكمل آتله كتوره لم دیدكده وجه مناسبتله دفتر
اولنوب ویرلدى بعده قرال سر اخورندن¹⁵ موسی قونیار كلوب هر كسه توزیع¹⁶

(1) *Jemazıyyul 'l-errel*, the fifth Muhammedan month.—(2) *A. Sebti*, 'Saturday.'—
(3) *Ihzar oloumak*, 'to be prepared, to be produced.'—(4) *P. Séraï*, 'a palace, man-
sion.'—(5) *A. Muyesser*, 'facilitated,' 'permitted by God.'—(6) *A. Wefret*, 'abun-
dant, a great number, or quantity.'—(7) *A. Ziham*, 'a crowd, crowding.'—(8) *A. Muta'ayyen*, 'appointed, deputed, distinguished.'—(9) *A. Tehniyyé etmek*, 'to con-
gratulate.'—(10) *A. Koudoum*, 'arrival, approach.'—(11) *A. Zouhr*, 'noon.'—
(12) *Tayin etmek*, 'to appoint, fix.'—(13) *A. Alil*, 'weak, sick.'—(14) *P. Akhır*, 'a
stable.'—(15) *Ser akhor*, 'head of the stable.'—(16) *Tevzi etmek*, 'to distribute.'

ایلدی بعده مرشال دترة انتورة دوقتور ایله قرال هنطوبنه سوار اولمشلر کلدیلر. بز استقبال¹ ایله رعایت² ایلدک قرالمر کندو هنطونی سزک ایچون کوندردیلر و جمله کبار³ دولتمر کندو هنطولرینی⁴ سزه اکراما⁵ ارسال ایتمشلر دیو یوز قدر مزین⁶ و رعنا⁷ هنطولر کلدیلر بعده وقتدر اذنکر ایله الای یوریتمکه باشلادهلم دیوب قالدیلر مقدما⁸ قرالک کندوبه مخصوص عسکرندن برر کمند یوریدوب اردمجه⁹ بزم ادملری سوار ایدوب بر مقدارینه کورکتر¹⁰ کیدروب اللرینه تفنکدر ویرمشیدک و بر مقدارینه کراکه¹¹ کیدیروب اللرینه مزراقلر¹² ویرمشیدک انلر یوریدوب اردلرنجه اغوات¹³ مقولهسی¹⁴ صقالو¹⁵ اولنلر یوریدوب بعده امام¹⁶ افندی و قیوجیلر¹⁷ کتخداسی و بعدما اوغلمز ایله کتخدامر همعنان¹⁸ اولوب عقبلرنجه التی عدد یدک¹⁹ اگر کسمه لر ایله مزین و مسرج²⁰ چکدیر یلوب تمامنده قرالک سر اخوریلر ترجمان کیدوب کندیمز دیوان بساطی و عبا ایله مسرج اسبه سوار اولوب یمینه زده مرشال و یساریمزده انتورة دوقتور ایله عزیمت اولندی. و عقیمزده²¹ دخی برر کمند اتلو دیزیلوب بعدهم هنطولر علی مراتبهم²² دیزلدیلر.²³

پارس شهرینک زوقاقلری²⁴ غایت و سعتلیدریان یانه بش التی عربه کتمک ممکن ایکن بعض محلرده زحام²⁵ ناسدن اوچ سوار کوجله مرور ایدرک کوبا شهرده اولان جمله خلق الای سیرینه²⁶ کلمشلرایدی و خانه لری دوردر

(1) A. *Istikbal*, 'going to meet anyone.'—(2) *Riayet etmek*, 'to show respect.'—(3) A. *Kibar*, 'grantees' (used as a Turkish singular sometimes for a grandee).—(4) *Hinto*, 'a carriage' (from the Hungarian).—(5) A. *Ikraman*, 'as an honour to you, in your honour.'—(6) A. *Muzéyyen*, 'adorned, decorated.'—(7) P. *Rana*, 'beautiful.'—(8) *Mukaddeman*, 'in front,' 'formerly.'—(9) *Arđinjé*, 'behind.'—(10) *Kiurk*, 'a fur.'—(11) *Keréké*, a silk mantle, part of a dress of honour, formerly worn on grand occasions.—(12) *Mizrak*, 'a spear.'—(13) *Aghevat*, 'Aghas,' 'lords, masters, chiefs.'—(14) A. *Makoulé*, 'a category, kind'—(15) *Sakalli*, 'bearded.'—(16) A. *Imam*, 'a leader, one who leads to prayers, a chief a priest.'—(17) *Kapoujilar kiayasi*, 'chief chamberlain.'—(18) *Inan* (A.), 'the reins of a horse; *heminan*, (P.), 'abreast.'—(19) *Yédek*, 'a led horse.'—(20) A. *Muserrej*, 'saddled.'—(21) *Akbi misde*, 'behind us.'—(22) A. *Ala meratibhim*, 'according to their rank; *Meratib* (pl. of مرتبه *mertebe*), 'degree, rank.'—(23) *Dizmek*, 'to range, draw up in a line.'—(24) A. *Zokak*, 'a street.'—(25) A. *Ziham*, 'a multitude, a crowd.'—(26) A. *Séir*, 'looking at, a spectacle, a sight.'

بشر قات¹ اولوب پنجره لری زوقاته ناظر در هر پنجره سی کنجایش² پذیر
اوله جق رتبه دن افزون³ مرد⁴ و زندن⁵ متزاحم⁶ اولمشلر ایدی بو ترتیب
ایله احضار اولنان خانه یه نزول اولنوب سلامه دوران عسکری دخی علی
الترتیب خانه مز اوکندن گذار⁷ ایدوب تمامنده مرشال دخی بزى وداع⁸
ایدوب خانه سته کندی .

ینه رجال و نسا کیمی زیارت کیمی سیر طریقيله تراحم اوژره کلوب
خصوصا طعام ایدو کمزى کورمه زیاده طالب اولورلر ایدی فلان کمسنه نک
قزی و فلان کمسنه نک قاریسی طعام ایدو کیکنزه باقمغه اذنکنر رجا ایدرلر
دیو خبرلر کلوب کیمینی دفع ایده میوب ناچار رخصت ویردک پرهیزلری⁹
و قتنه مصادف اولمغین کندولری اکل ایتمیوب سفره یی احاطه ایدوب
سیر ایدرلر ایدی خاطر ایچون صبر ایدرلر اذر ایسه سیر طعامه مألوف¹⁰
اولمشلر فرضا قرالک طعام ایدوکنی سیر اتمک استین واروب سیر اتمک
رحصتیاب اولور عادتلری ایمش . دخی غریب بوکه قرال فراشندن¹¹ نصل
قلقار و نصل کیفور سیر اتمک کیدرلر ایمش بذاء علی ذلک بزى دخی بو
کونه تکلیفلر ایله ثقلت¹² ایدرلر ایدی .

ایکی کوندنصکوره ینه انتوره دوققور کلوب جمعه کونی قرال سزی دعوت
ایدران شاءالله کیدرسزو سزه اکراما پرنجس لا نبسکی تعیین ایتمشلر معا
کلرز و کالاول¹³ همعان کیدرز و بو انه دک کلن ایلچیلره مرشال و پرنجس
تعیین اولندیغی یوقدر . و اولکیدن زیاده الای ترتیب اولمشدر . و نامد
همایونی تسلیم ایتدکده جوابکنزی¹⁴ لالا ویره جکدر و قرالمنز آیاب¹⁵ و نهابکنزه
قائم بولنه حقدر . سر دخی دوستلغه لایق معامله نه ایسه اوپله ایدرسز دیدی

(1) *Kat*, 'a floor.'—(2) *P. Ghiunjayish-pézir*, 'measured.'—(3) *P. Efzoun*, 'more.'
—(4) *P. Merd*, 'a man.'—(5) *P. Zen*, 'a woman.'—(6) *A. Mutézahim*, 'crowding,
crowded, flocking.'—(7) *Ghiuzar etmek*, 'to pass.'—(8) *Veda etmek*, 'to say fare-
well, good-bye.'—(9) *A. Perhiz*, 'a Christian fast.'—(10) *A. Mé'louf*, 'habituated,
habitual.'—(11) *A. Firash*, 'a bed.'—(12) *Siklet vermek*, 'to worry, annoy.'—
(13) As before.—(14) *Lala*, 'a man who has charge of a child, a guardian.'—
(15) *A. Iyab*, 'coming back;' *Zihab-ou-iyab*, 'a coming and going.'

و کندی . جمعه کونی اولدقده مزبورلر کلدیلر کالاول خلقمزی ترتیب ایدوب انجق قلیچلر قوشاتمیبوب و تفنک و مزراقلر ویرمدک و اوغلمز دیوان افندیسی¹ مقامنده ارلمغله نامه همایون شوکتهمقرونی الله وپروب انک ایچون بر مرصع لجاملو قصرالق کتور مشلر ایدی اگا سوار و اوکمزه الوب کندیمز دخی کاتبی دستار² و فراجه³ و سمور کورک ایلد دیوان رخت⁴ و بساطیلله ایرلنمش کندی اسبمز سوار اولوب پرنجس لابنسک یمینمزده وانتوره دوقتو یساریمزده عزیمت ایلدک . قرال عسکرینی بزه سیر ایتدیرمک ایچون بعض اطرافده قشلاقده اولان پیاده و سوار رکمندلری کتوردوب و اکثرینه مجدد لباسلر قطع ایتمشلر و جمعا اوتوز بیکدن متجاوز عسکر ترتیب ایدوب اولدیغمز خانهدن قرال سراینه دک دیزلمشلر ایدی .

قرال سراینه باغچه طرفندن واریلوب باغچه ایچنده دیزیلن رکمندک برینه اق اتلو و برینه سیاه اتلو دیزلر ایش بو ایکی رکمند جمله عسکرک زیاده معتبری ایش و بونلرک نفراتی جمله کبار زاده و بکزدلردر سرای قپوسنک نردباتی دیبنده یانشوب اتدن اینوب قپودن ایچرو کیردکده تنفس ایتمک ایچون صاغ طرفده بر اوطیه کتوردیلر قرال کتخداسنک اوطهسی ایش بر مقدار استراحتدن صکرة قالب یوقاری نردبانه عزم ایتدک هر مقامه وارلدقده رجال دولتدن برر کمسنه استقبال ایده رک دیوانخانه قپوسنه واردق خلقل کثرتی بر مرتبه ده ایدیکه استقباله کلنلر اطرافمز احاطه ایدوب کوجله کذار ایدردک . دیوانخانه قپوسندن دخی اون ایکی ادم ایلد کذار ایلدک . قرالک تختی قرینه وارنجه ایکی طرفده دوکون اونده وضع اولنان سریرلر کبی بر قاچ یوز سریر بریردن یوکسک وضع و ترتیب ایتمشلر . بونلرده نقدر کبار قاریاری و قرالک حصملری⁵ وار ایسه جمع اولوب مجوهر⁶ و مشعشع⁷ لباسلر ایلد اوتورمشلر . بز دخل ایتدکده جمله سی

(1) *Diwan-efendisi*, 'an official secretary.'—(2) *P. Déstar*, 'the cloth which forms a turban, a turban.'—(3) *A. Ferajé*, 'a cloak worn by women, formerly a cloak worn by the doctors of the law.'—(4) *P. Rakht*, 'dress, effects.'—(5) *P. Khism*, 'a relative.'—(6) *A. Mujver*, 'jewelled.'—(7) *A. Mushashi*, 'glittering, flashing.'

قیام ایلتدیلر قریب اولدیغمیزده قرال دخی قیام ایلدی . نامه همایون شوکت مقرونی اوکمز المشیّدق الیمزی کوکسمز قیوب کویا نامه همایونه سلام وبرر وضعی¹ کوسترک . قرال یاننه واردقه تمنّا صورتده الیمزی باشمزه قیوب بعده نامه همایونی آلب شوکتلو عظمتلو و قدرلو پادشاه اسلام ولی نعمتم افندم سلطان احمد خان ابن سلطان محمد خان حضرتلرینک نامه همایون شوکت مقرونلریدر دیدک . قرال طفل اولمغله تعظیم ایله وزیر الیمزدن الوب قرال یاننده وضع اولنان صرملی² سفره ایله پوشیده³ اسکمله⁴ اوزره وضع ایلدی . بعده صاحب دولت حضرتلرینک نامه سنی آلب بو دخی دولتلو سعادتلو وزیر اعظم و داماد⁵ محترم ابراهم پاشا حضرتلرینک نامه عالیسیدر دیدکده ینّه وزیر الیمزدن الوب نامه همایون تختنه وضع ایلدی . بو ایکی دولت بینده مرعی⁶ اولان قوی دوستلغی تأکید ایچون و حشمتلو فرانجه پادشاهی حضرتلرینه اولان محبت و مودت و اعتبار و رغبتلرینی عیان و بیان ایتمک ایچون ایلچیلک ایله بنی ارسال ایلدیلر دیدم . قرال اون بریاشنی تمام ایدوب اون ایکی یاشنه باصمش غایت حسن و جمال صاحبی اولوب الماسلره مستغرق زرین لباسار ایله مجلسه شعشه انداز اولمشیدی . کندی جوابه تصدی⁷ ایتمیوب لالاسی اولان مرشال شوکتلو قدرلو آل عثمان پادشاهی حضرتلرینک نامه لرندن و ایلچیلکه جابلرینک انتخاب اولندقلرندن قرال حضرتلری زیاده محظوظ اولمشلردر دیو جواب ویردی و جمله یمین و یسارنده قائم دوررلر ایدی . بعده الیمز باشمزه قیوب وبرقاچ خطوه⁸ دنسکوه الیمز کوکسمزه قیوب وداع ایلدک

(1) A. Vaz, 'attitude, pose, gesture.'—(2) *Sirma*, 'gold lace, gold embroidery.'—(3) *Poushidé*, 'covered, hidden.'—(4) *Eskimlé*, 'a stool.'—(5) P. *Damad*, 'a son-in-law, or brother-in-law (of the Sultan).'—(6) A. *Meri*, 'observed, in force.'—(7) A. *Tésaddi*, 'setting about.'—(8) A. *Khatvé*, 'a step, a pace.'

Translation.

On Saturday, the 9th of the month *Jemaziyyu'l-Evvel*, we alighted at a palace which had been prepared in the environs of the city of Paris, where we stayed a week. Day and night the multitudes of people, and the number of men and women, cannot be described. There was more crowding than at houses where there is even a marriage feast. On the second day a person came from the king to congratulate us on our arrival, called "Antoré Doctor," who holds an office here, which consists in welcoming Ambassadors and arranging processions, and bringing them to the king. After two days he came again, and said: "Our king invites you to come to the city next Sunday, at noon; and a mansion has been especially prepared for you. Troops in full dress have been prepared to attend you and salute you. The 'Chief Marshal' had been appointed to bring you; but as he is occupied with the education of the king, and is himself aged and infirm, and not able to mount a horse, the third Marshal (Detre), has been appointed. Please God, he will come next Tuesday before midday to take you in the king's carriage, and you will accompany him." The next day came a colleague of his, who had to look after this matter, and said: "I have come to arrange the programme of your procession; tell me how many people there are of yours to mount, and I will bring good horses from the king's stable;" whereupon a list was made and given to him. Afterwards, Monsieur Konyar, one of the king's equerries, distributed them to each person. Subsequently, Marshal "Detre," with "Antoré Doctor," came in the king's carriage; and we showed them respect by going to meet them. They stated that the king had sent his own carriage for me, and that all the *grandees* of the State had sent their own carriages in our honour, and as many as a hundred beautiful, ornamental carriages came. Then they rose and said: "It is time, with your permission, let us proceed." In front marched a regiment of the king's guards, behind them rode our men, part of whom I dressed in furs, and put muskets in their hands, and part of whom I dressed in silk mantles and put spears in their hands; behind them marched bearded "Aghas;" and then

our priest (*Imam*) and the Steward of the Chamberlains. Behind them rode our son and our steward, side by side. Then followed six led horses, richly caparisoned and saddled. After them came the king's equerry and the interpreter. I mounted a horse saddled with court trappings, and, with the Marshal on my right, and Antoré Doctor on my left, we started. Behind us came a regiment of cavalry followed by the carriages in the order of their rank.

The streets of Paris are extremely spacious. Although it is possible for five or six carriages to drive abreast, in some places, owing to the throngs of people, three horsemen passed abreast with difficulty. It seemed as if all the people in the city had come to see the procession. The houses have four or five stories, and the windows look on to the streets. Every window was crowded with an innumerable lot of men and women. Thus arranged, we alighted at the mansion prepared for us. The troops saluted, and passed before our house, and then the Marshal took leave and went home.

Again the men and women came in crowds, some to look at us, some to visit us. They were especially desirous to see us eat. One said: "My daughter, and another my wife, desires, with your permission, to look at you eating." As we could not drive some of them away, we gave our permission *nolens volens*. As this time happened to coincide with a Christian fast, they did not eat themselves, but surrounded the table and looked on. Out of politeness to them, we had patience. As for them, they were accustomed to look on while people ate, for anyone wishing to see the king eat was allowed to come and look on. It is also a strange thing that they go and see how the king gets up out of bed, and how he dresses. Hence it was that they bothered us with this kind of thing.

After a couple of days, "Antoré Doctor" came again, and said: "The king invites you on Friday. Please God, you will go; and he has appointed Prince "Lanheski" to do you honour. We will come together; and, as before, we will ride side by side. Hitherto no Marshal or Prince has ever been appointed for Ambassadors who have come; and a grander procession has been arranged than before. When you have delivered the Sultan's letter, the Regent (guardian) will answer you; and the king will rise on your coming and going. You will behave as friendship requires." So saying, he left.

When Friday came, the above persons arrived. I arranged my people as before, only I did not arm them with swords, or spears, or muskets. I put the Sultan's Imperial letter into my son's hand (as he was in the stead of an official secretary), for whom they had brought a mare, whose bridle and reins were ornamented with precious stones, which he mounted and went before me. I, in the sable furs and cloak, and turban of a *Kiatib*, mounted my own horse, saddled with court trappings, and had Prince Labinski on my right and Antoré Doctor on my left; and we started.

The king, in order to let us see his troops, caused some regiments of infantry and cavalry, from barracks in the neighbourhood, to be brought, and dressed most of them in new uniforms. Altogether there were upwards of thirty thousand troops, who were ranged from the mansion we were in as far as the king's palace.

We entered the king's palace from the side of the garden. Of the regiments ranged in the garden, one is called the White Horse-Guards, and the other the Black Horse-Guards. These two regiments are most esteemed of any in the whole army; and all the privates in them are the sons of great men and gentlemen. On coming to the bottom of the steps at the palace gate, we alighted and entered through the gate, and were conducted to a room on the right, to rest ourselves, which was the apartment of the king's steward. After a little rest we arose, and began to ascend the staircase. At every landing-place one of the *grandees* of the State met us, and on arriving at the door of the Court Room there were such a number of people that those who came to receive us surrounded us completely, and we could scarcely pass. We also passed through the door of the Court Room with twelve men. We arrived near the king's throne. On each side some hundred seats had been arranged one above another, like the seats at a marriage feast. On these sat the wives of the *grandees*, and the relatives of the king, in splendid apparel, covered with jewels. On our entering they all rose. On our coming near the king he also rose. I had taken the Sultan's Imperial letter in front of me. I put my hand on my breast,*

* One most respectful way of saluting in Turkey is to place one's hands on one's breast, and bow.

and assumed an attitude as if I were saluting the Imperial letter. On coming close to the king I raised my hand to my head to salute him. Then taking the Imperial epistle, I said: "This is the letter of His Majesty, the potent, great and mighty Emperor of the Moslems, my benefactor, Sultan Ahmed Khan, son of Sultan Mahomet Khan." The king being a minor, his Vezir took it out of my hand respectfully, and placed it on a stool concealed by a table covered with gold lace, at the king's side. Afterwards, I took the letter of our Prime Minister, and said: "This is the letter of His Excellency the most illustrious Grand Vezir, the respected brother-in-law of the Sultan." Whereupon the Minister again took it from my hand, and placed it on the stool with the Imperial letter; and I said: "I have been sent as an Ambassador, to cement the firm friendship which exists between these two countries, and to explain the love, friendship, and respect we have for His Majesty the King of France." The king, who was about twelve years of age, and very handsome, sat glittering amidst the company, in gold apparel covered with diamonds. He did not answer himself, but, the Marshal, his guardian, replied: "His Majesty the King is much pleased by the letter from His Majesty the potent, mighty Emperor of the Ottomans, and that he selected you as his Ambassador;" and everybody right and left of him rose. Then I placed my hand to my head, and, after retiring a few steps, put my hand on my breast and took my leave.

MIRÉ'T-I-KAÏNAT.*

(A MUHAMMEDAN LIFE OF CHRIST.)

باب ثانى و ثلاثون در احوال عيسى نبى عليه السلام
ولادت عيسى .

تفسيرده¹ مذکور در كه مریم² حیض³ كورد كچه دیزه⁴ سی و زکریانك
خاتونی ایشاع یاننده کیدوب پاك اولدئده مسجد⁵ کلوب دائما عبادته⁶
چالشوردی پس بر کون دیزه سی اونده غسل⁷ ایدرکن جبرائیل علیه
السلام تازه کوزل یکت صورتئده کورینوب مریم انی بیلمیوب سندن الله
صغورم⁸ دیوب جبرائیل کندوی بلدیروب قرانده حکایت اولندیغی
اوزره سویلشوب بعده مریمك قفتانی⁹ یقاسنه¹⁰ یا یکی¹¹ ایچنه و یا
اغزیننه یقیندن یا ایراقدن¹² اوفروروب¹³ قدرت حقله فی الحال حامل¹⁴ اولوب
ابن عباس قولنج¹⁵ بر انده سائرلر قولنج اوج ساعتده یایدی¹⁶ یا سکر
یا التی یا طقوز ایدنصره مریم اون اوج یا اون التی یا یکره می یاشنده ایکن
عيسى عليه السلام وجوده کلدی .

(1) A. *Tefasir*, 'commentaries, especially of the Koran.'—(2) A. *Meryem*, 'Mary, the Virgin Mary.'—(3) A. *Haiz*, 'menstruus sanguis.'—(4) *Teyze*, also written تیز, 'a maternal aunt, mother's sister.'—(5) A. *Mesjid*, 'a place of worship,' 'a small parish or private mosque. Our word mosque is derived from this word.'—(6) A. *ibadet*, 'worship, adoration.'—(7) A. *Ghouzl etmek*, 'to wash the whole body.'—(8) *Sighinmak*, 'to take refuge, to take shelter.'—(9) *Kaftan*, 'a kind of robe worn in former times.'—(10) *Yaka*, 'a collar.'—(11) *Yeng*, 'a cuff, lower part of a sleeve.'—(12) *Irak*, 'distant.'—(13) *Ufurmek*, 'to blow on, or in.'—(14) A. *Hamil olmak*, 'to become enceinte.'—(15) A. *Kavl*, 'an assertion, statement.'—(16) *Yaimak*, 'to spread, extend.'

* *The Mirror of the Universe* is the title of a kind of universal history, in Turkish, printed at Constantinople in 1269 *Anno Hejiræ*. Most Europeans will be greatly astonished to see, from the above extract from this work, that Muhammedans not only admit that Christ was a great prophet, but believe that he was miraculously begotten, and performed miracles.

مریدر¹ که اثر² حملی³ طویدقده⁴ قدسدن⁵ چیقوب بر قاچ میل
 یرده قریه⁶ بیت اللحمه واروب علایم⁷ ظهور⁸ ولد⁹ اشکار¹⁰ اولدقده
 استناد¹¹ و استتار¹² ایچون بر قوریمش درخب خرمایه¹³ التجا¹⁴ و انکیا¹⁵
 ایدوب عیسی طوغدقده جبرائیل علیه السلام ایاغنی یره اوروب بر طتلو
 صو آتوب¹⁶ خرما اغاجی فی الحال بوداقلنوب¹⁷ خرما بتوروب حضرت
 مریم خلقت طعن¹⁸ و تشنیع¹⁹ احتمالیله پر غم²⁰ اولوب ("یا²² لیقنی
 مت قبل هذا و کنت نسیا منسیا") دیدکده جبرائیل یاخود
 عیسی علیه السلام قرآنده بیورلدیغی اوزره تسلیت²³ ایدوب بعده عرب
 عیسایی کوتوروب شهره کلدکده مریمک قومی باباسز اوغلانمی طوغر نه
 عجب ایش ایلدک دیو لوم²⁴ و انکار²⁵ ایتدکلرنده زمان عینهدک²⁶ سوز
 سوبلماکه نذر²⁷ ایتدم اوغلانجغه سوبلیک دیو اشارت ایدوب انلردخی
 بشکده کی اوغلانہ نیچه سوبلیهلم دیو غضبه کلدکده عیسی علیه السلام
 قرق کونلک اولوب ممه²⁸ امرکن²⁹ براغوب ("انی³⁰ عبد الله آتانی الکتاب و
 جعلنی نبیا و جعلنی مبارکا اینما کنت و اوعانی بالصلاة و الزکوة ما
 دمت حیا و برا بوالدتی") دیو سوبلیوب بعده³¹ عادتجه بیویججه³² ارتق³³

(1) A. Mervi, 'narrated, handed down.'—(2) A. Eser, 'a trace, sign.'—(3) A. Haml, 'pregnancy, or the foetus.'—(4) Generally written دویمک *douïmak*, 'to feel' (v.a.); 'to hear, learn;' pronounced *doïmak*, it means 'to be satisfied, satiated.'—(5) Kouds, 'Jerusalem.'—(6) A. Kariyé, 'a village.'—(7) A. Alaïm, 'signs.'—(8) A. Zuhour, 'appearance.'—(9) *Veled*, 'a child.'—(10) P. Ashikiar, 'evident.'—(11) A. Istînad, 'leaning on.'—(12) A. Istitar, 'seeking shelter.'—(13) A. Khourema, 'a date.'—(14) *İltîja*, 'taking refuge, shelter.'—(15) *İttikîa etmek*, 'to recline, lean on, or against.'—(16) *Akmak*, 'to flow.'—(17) *Boudaklamak*, 'to put forth branches.'—(18) A. Tan, 'reproaching, speaking ill of.'—(19) A. Teshni, 'defaming, slandering, reproaching.'—(20) P. Pur, 'full of.'—(21) A. Gham, 'grief, regret.'—(22) Arabic words meaning: 'Would that I had died before this, and been forgotten!'—(23) *Tesliyet etmek*, 'to console.'—(24) *Levm etmek*, 'to blame, reprimand.'—(25) *İnkîar etmek*, 'to deny.'—(26) A. Muayen, 'appointed.'—(27) *Nezr etmek*, 'to make a vow.'—(28) *Memé*, 'a nipple, a teat, udder.'—(29) *Emmek*, 'to suck.'—(30) Words in Arabic, meaning: 'I am the servant of God. God gave me the Book, and made me blessed wherever I may be, and commanded me to pray and be pious all my life, and made my mother pure.'—(31) A. Badéhou, 'then,' 'afterwards.'—(32) *Buyumek*, 'to grow, get bigger, grow up.'—(33) *Artık, adv.* (with a negative) 'no more, never again;' (with an affirmative) 'now, at last;' *adj.*, 'over and remaining.'

سویلندی . بنی اسرائیل بو علامت پر کرامتی کوردکلرنده عیسائک پیغمبر¹ اوله جغنی بیلوب مریمه سو ظنلری دفع اولدی
 کشفاده مذکور در که یوسف مریمه عیسایی بر مغاره² ایلتوب³ یولده قتل ایتمک فکر ایتدکده جبرائیل کلوب عیسی زادن⁴ دکل روح⁵ القدسندر مریمی قتل ایتمه دیمکین فراغت ایدوب قرق کونه دک مغاره⁶ طوروب مدت نفاس⁷ کچدکده شهره کیدوب یولده عیسی ای والده مزده⁸ سکا که بن الله تعالینک عبدی و مسیحی⁹ یم دیو شهره کیردکلرنده اقربا¹⁰ و احباری¹¹ جمله صلحا¹² اولمغین یا مریم بزى بدنام و پر غم و الم¹³ ایتدک دیو اغلاشوب¹⁴ بعضر قولنجه رجم¹⁵ ایتتمک استیوب حضرت عیسی بونلره سویلدکده فراغت¹⁶ ایتدیلر .

ارهاصات¹⁶ .

هر پیغمبرک ولادتندن مقدم و ولادتى زمانده و بعده پیغمبر اولکیده دک اکا متعلق¹⁷ ظهور ایدن علامات¹⁸ و کرامات¹⁹ ارهاصات دینوب نبوتندن²⁰ صکره اولنلره معجزات²¹ دیرلر . پس حضرت عیسایه ارهاصات بی حد و غایت اولوب بعضری دخی بودر که ذکر اولنور .
 تفسیر لبابده و غیرده مرویدر که حضرت یحیی²² علیه السلامک والده سی مریمه ایله بولشوب اویحیییه بو عیسایه حامل ایکن دیمش

(1) P. Pégamber, or پیامبر péyamber, 'a messenger, a prophet.'—(2) A. Magharé, 'a cave, cavern.'—(3) İletmek, 'to forward, send forward, send.'—(4) Zina, 'adultery.'—(5) A. Rouh, 'a spirit,' Rouh-oul-Koudous, 'the Holy Ghost,' according to Christians, but 'Gabriel,' according to Muhammedans; Rouh-ou'llah, 'the Spirit of God (Jesus Christ).'—(6) A. Nifas, 'forty days after childbirth.'—(7) P. Muzhdé, 'glad tidings.'—(8) A. Mesih, 'the Messiah.'—(9) A. Akreba, 'relations.'—(10) A. Ahbba, 'friends.'—(11) A. Souléha, 'righteous people.'—(12) A. Elem, 'pain, anguish.'—(13) Aghlashmak, 'to weep together.'—(14) Rejm etmek, 'to stone.'—(15) Feraghat etmek, 'to give up.'—(16) A. Erhasat, 'wonders preceding the birth of a prophet.'—(17) A. Mutaalik, 'connected with, dependent.'—(18) A. Elamet, 'sign, wonder, phenomenon.'—(19) A. Kéramet, 'a marvel, wonder.'—(20) A. Nubuvvet, 'being a prophet.'—(21) A. Mujizé, 'a miracle.'—(22) Yahya, 'John the Baptist.'

که یا مریم بنم حملم بلورمیس اودخی بنمده حملم وار دیدکده یحیی
والده سی دیمشکه قارنمده کی سنک قارنکده کی یه تعطیما سجده¹ ایدر
مشاهده ایدرم

بری بو در که حضرت مریم دیمشدر که عیسی قارنمده ایکن تنها²
اولدقچه بر بریمزله عادتجه سوبلشوب یانمه بر کمسنه کلسه یاخود تسبیحه³
مشغول⁴ اولسم قارنمده تسبیح ایدوب بن انی بالتمام ایشیدر ایدرم .

بری بو در که عیسی بر کونلک ایکن آیلق قدر کورینوب طقوز آیلق
اولدقده مریم انی خواجهیه ویرمت ایستدکده ای والده الله تعالی بنی
خواجهدن مستغنی⁵ ایدوب دخی قارنکده ایکن بکا توراتی⁶ و انجیلی⁷
اوکرتمشدر دیدی .

CHRIST'S MIRACLES.

خلق⁸ طیرر .

تاریخ میر خوانده مذکور در که عیسی علیه السلام مرسل⁹ اولدقده
قدسه کلوب یهود مردود¹⁰ اهل ججودی¹¹ راه الهه¹² دعوت ایتدکده اول
قوم¹³ مستحق¹⁴ التعذیب¹⁵ رسول مقبول حقیق بالتصدیقی تکذیب
ایدوب بعد انواع الشتم¹⁶ عناده اصراری¹⁷ و قصد اصراری¹⁸ حسم و حتم
و دل¹⁹ پر غلرینی²⁰ مهر²¹ کفرله²² ختم²³ ایتدیلر .

تفسیر لبابده مذکور در که دعوای نبوت و اظهار معجزات ایتدکده

(1) *Sejdé*, 'to bow the head, to worship.'—(2) *P. Tenha*, 'lonely, alone.'—(3) *A. Tesbih*, 'a rosary,' 'a kind of litany of masses for which the rosary is used in counting.'—(4) *A. Meshghoul*, 'occupied.'—(5) *A. Mustaghni*, 'independent of, not requiring.'—(6) *A. Tevrat*, 'the Pentateuch.'—(7) *A. Injil*, 'the Gospel.'—(8) *A. Khélk*, 'creating.'—(9) *A. Mursel*, 'an apostle.'—(10) *A. Merdoud*, 'rejected, disowned.'—(11) *A. Juhoud*, 'denying.'—(12) *A. Ilah*, 'a god, God.'—(13) *Kavm*, 'a people.'—(14) *A. Mustahik*, 'deserving.'—(15) *A. Tazib*, 'torment, punishment.'—(16) *A. Shetm*, 'abuse, abusing.'—(17) *A. Israr*, 'persisting.'—(18) *Israr*, 'injuring.'—(19) *T. Dil*, 'the tongue, language,' 'information got by spies.' *P. Dil*, 'the heart.'—(20) *A. Ghil*, 'deceit.'—(21) *A. Muhur*, 'a seal.'—(22) *A. Kiufr*, 'unbelief, swearing.'—(23) *A. Khatm etmek*, 'to seal, to conclude (a speech).'

یهودیلر ترکیه یراسه¹ عربجه خفاش دیدکلری قوش یراتمق² تکلیف³
ایتدکلرنده بالچقدن⁴ تصویر⁵ ایدوب اوفلدکده جئلنوب هوایه اوچوب
کیدوب تنها یرده دوشوب میت اولور ایدی تاکه الله تعالی بالذات
یراندیغیله مخلوق و اسطه سیله یرادیلانک فرقی ظاهر اوله .

احیاء⁶ ابن العجوة⁷ .

ینه عیسی علیه السلام بر خاتونک وفات ایتمش 'وغلنه تابوتله⁸ کوتور
یلور کن اوغرایوب دعا ایتمکین جانلنوب قفتانلریفی کیوب تابوتی اموزینه
اوروب اوینه کلدی .

معجزة عجیبه .

تاریخ میر خوانده مذکور د، که به کون عیسی علیه السلام اصحابیله
سیاحت ایدرکن حصادی⁹ یقلاشمش¹⁰ بر ترلایه¹¹ اوغرایوب¹² یا روح¹³ الله
غایتده اچدق اشبو اکیندن¹⁴ قوپاروب¹⁵ یمکه اجازت¹⁶ وبرر میسر دید
کلرنده اجازتدر دبو وحی االمنعین اصحاب قوپاروب اکین صاحبی طویوب
بوتارلا ابا¹⁷ عن جد میراثله ملک¹⁸ صریحمد¹⁹ کیمک اذنیله²⁰ تصرف
ایدرسر دیوب عیسی دور²¹ ادمدنبرو مالک اولنلرک حیاتنه دعا ایتمکین
هر بغدادی²² صابی²³ دیبندن²⁴ کیمی²⁵ ا، کیمی عوت برر آدم چیقوب

(1) *Yerasé*, 'a bat.'—(2) *Yeratmak*, 'to create.'—(3) *Teklif etmek*, 'to propose.'—
(4) *Balchik*, 'clay; the guard of a sword handle.'—(5) *A. Tasvir etmek*, 'drawing,
designing, modelling, shaping.'—(6) *A. Ihya*, 'to animate, bring to life.'—(7) *A. Ajouz*,
'an old woman.'—(8) *Tabout*, 'a coffin.'—(9) *Hasad*, 'the harvest, reaping.'—
(10) *Yaklashmak*, 'to draw near, approach,' *v.n.*—(11) *Tarla*, 'a field.'—(12) *Ogh-
ramak*, 'to pass by or through, to meet with.'—(13) *A. Rouh*, 'a spirit,' *Rouh-
oullah*, 'the Spirit of God (Jesus Christ).'—(14) *Ekin*, 'a crop, seed-sowing.'—
(15) *Koparmak*, 'to pluck, gather.'—(16) *A. Ijazet*, 'permission.'—(17) *A. Eba-én-
jeddin*, 'hereditary.'—(18) *A. Mulk*, 'freehold property,' *Milk*, 'dominions, terri-
tory.'—(19) *A. Sarih*, 'clear.'—(20) *A. Téserruf*, 'possessing, using, disposing of.'—
(21) *A. Devr*, 'a period, time.'—(22) *Boghdaï*, 'wheat,' *میر بغدادی* *Misir boghdayi*, 'Indian
corn.'—(23) *Sap*, 'a stalk, a straw, a handle.'—(24) *A. Dib*, 'the bottom.'—
(25) *Kimi*, 'some of them.'

هر برى صوت¹ اعلا² ايله بنم تارلامه كيمك اذنيه تصرف ايتدكر ديور
ندا ايتدكلرنده صاحب مزرعه³ حيران⁴ اولوب بو معجزه عظيمه صاحبي
كيمدر ديور عيسى ابن مريم در ديدكلرنده يا روح الله سزى بلمدم
معذور⁵ طوتك حالا جمله اكينمى اصحابكزه حلال⁶ ايتدم ديوب عيسى
عليه السلام بهى كشي حقيقتده نه مزرعه نه مزروع سنك دكلدر زيرا
سندن اول جم⁷ غفير⁸ و جمع كثير بو مزرعه يي رجاء منفعت ايله مالكانه
تصرف ايتديلر عاقبت حسرتله⁹ قيوب كتديلر سكا دخى اويله اوله جقدر
ديو بيوردى

رفع عيسى عليه السلام .

يهوديلر قتل عيسايه عزم ايتدكلرنده حواريون¹⁰ بر چارطاقده¹¹ جمع اولوب
عيسى عليه السلام پانچر دن ايجرو كيروب شيطان لعين¹² ييهودى بى
دينه خبر ويرمكين درت نفر يهودى¹³ خر بداختر¹⁴ قپويه كلوب عيسى
عليه السلام حوارينه كيمدر كه چيقوب قتل اولنوب جنتده¹⁵ بكا رفيق
اوله ديدكده بريسى اشته بن يا نبى ديمكين قفنان و دلبند¹⁶ و عاسنى¹⁷
اكا ويروب قدرت حقله عيسى صورتنه دونمكين طشره چيقدقده طوتنوب
قتل و صلب اولندى . بو طرفده عيسى حكمت خدا ايله قنادنوب نور
مطلقه مستغرق ملائكه ايله كوكه اوچدى

(1) A. *Savt*, 'a voice, a sound.'—(2) *Ala*, 'very high, excellent.'—(3) A. *Mezréa*, 'a sown field, an arable field.'—(4) A. *Haïran*, 'bewildered, astounded.'—(5) A. *Mazour*, 'excused.'—(6) A. *Hélal*, 'permitted (by God), lawful; *Hélal etmek*, 'to give up.'—(7) A. *Jem*, 'a crowd, multitude.'—(8) A. *Ghafir*, 'great, immense.'—(9) A. *Regretting*, a sigh.—(10) A. *Héwari* (pl. *Hewariyyoun*), 'an apostle, companion of a prophet.'—(11) P. *Chartak*, 'an arbour.'—(12) A. *Lain*, 'accursed.'—(13) P. *Khar*, 'an ass, donkey.'—(14) P. *Bed-akhter*, 'ill-starred, evil.'—(15) A. *Jennet*, 'paradise.'—(16) *Dulbend* (*Tulbent*), 'muslin.'—(17) A. *Asa*, 'a staff.'

TRANSLATION.

Thirty-second Chapter, concerning the Prophet Jesus.

(Peace be on Him!)

The Birth of Jesus.

It is recorded in the Commentaries that Mary (the Virgin Mary), on seeing the *menstruus sanguis* went to her maternal aunt, the wife of Zaccharia, *Ishaa* (Elizabeth), and, having become clean, repaired to the Temple and continued praying. Then, one day, while she was performing her complete ablution of her whole body, in the house of her maternal aunt, Gabriel (On him be peace!) appeared in the form of a handsome young man. Mary, not knowing who he was, said: "I will take refuge with God!" Gabriel made himself known, and, according as is related in the Koran, they conversed together, and then Gabriel blew, either on the collar of Mary's robe, or in her sleeve, or in her mouth, from a distance or close to her, and by the power of God she became immediately pregnant. According to the statement of Ibn Abas, she grew big in an instant, and, according to the account of others, in three months. After six, or eight, or nine months, when Mary was either in the thirteenth, or sixteenth, or twentieth year of her age, Jesus came into existence.

It is related that Mary, on feeling the symptoms of pregnancy, left Jerusalem, and went to a village a few miles off, called Bethlehem. On it becoming clear that a child would be born, she leaned against a dried-up date tree for support and shelter, and Christ was born. Gabriel (On him be peace!) striking the ground with his foot, sweet water flowed out, and the date tree immediately put forth branches and brought forth dates. Her Holiness Mary became full of grief, thinking that the people would probably reproach and slander her, and cried: "Would that I had died ere this, and been forgotten!" Whereupon, as is stated in the Koran, Gabriel, or Christ, consoled her. Then Mary took Jesus and came to the city; and when Mary's people reviled and denied her, saying: "Is a child born without a father? What a strange thing thou hast done;"

she said that she had taken a vow to be silent about this till a certain time, and suggested they should speak to the child. They waxed wroth, and added: "What can we say to the child in the cradle?" Jesus, who was forty days old, and sucking at the breast, left off, and said: "I am the servant of God, he brought me the 'Book' and made me a prophet, and made me blessed wherever I may be, and recommended me prayer and piety as long as I live, and made my mother pure."

After that he grew, as is usual, and said no more. The people of Israel, on seeing this wonderful miracle, knew that Jesus would be a prophet, and their evil thoughts about Mary were dispelled. . . .

It is mentioned in the *Keshaf* that Joseph sent Jesus and Mary to a cave, and, on the way, thought about killing them. Whereupon Gabriel came and said: "Jesus is not (the fruit) of adultery, but of the Spirit of God. Do not kill Mary!" Wherefore he refrained.

Mary remained in the cave the forty days after child-birth (called 'Nifas'), and then came to the city. On the way, Jesus said: "Glad tidings for thee! for I am the servant of God the Most High, and His Messiah."

On their entering the city, their relations and friends, being all righteous people, wept, and said: "Oh Mary, thou hast given us a bad name, and filled us with grief and pain," and on their wishing to stone them (according to what some say), Jesus spoke to them, and they desisted.

Wonders before Christ's Birth.

Before the birth of every prophet, and at the time of his birth, and afterwards, till he become a prophet, certain signs and wonders occur which are termed *Erhasat*. After his becoming a prophet, they are called miracles (*Mujizat*). Well, the wonders preceding His Holiness Jesus' birth are innumerable, but amongst those recorded are the following:—"It is related in the commentary of Libab, and others, that the mother of His Holiness John (the Baptist) (Peace be on him!), being in the company of Mary, while the former was pregnant with St. John, and the latter with Jesus, said: 'Dost thou know that I am with child?' Mary replied:

‘And I am also.’ Then the mother of John said: ‘He who is in my womb bows his head to him in your womb to honour him.’”

Another narrative is this—Her Holiness Mary is reported to have said: “While Jesus was in my womb, when we were alone, we used to talk to one another. If any one came, or if I were engaged saying my rosary, I could plainly hear him in my womb saying his rosary.”

Another is this—When Jesus was one day old he seemed a month old; and when He was nine months old, and His mother wished to send Him to a master, Jesus said: “Oh, mother, God (May He be Exalted!) made me independent of masters, and while I was in thy womb taught me the Pentateuch and the Gospel.”

CHRIST'S MIRACLES.

Creation of a Bat.

It is related in the history of Mīr Khandā that Jesus (Peace be on Him!), having become a prophet, came to Jerusalem; and, on his urging the Jews, the disowned of God, and the people who denied Him, to enter the path of God, that nation, “worthy of punishment” contradicted the well-beloved apostle, whose truthfulness had been confirmed, reviled him in all kinds of ways, and persisted in their obstinacy, and sealed their deceitful hearts with the seal of unbelief.

It is stated in the commentary of Libab, that on his prophesying, and performing miracles, the Jews proposed to him to create a bird, called a Bat (in Turkish termed *Yerasé*, and in Arabic *Khuffash*), whereupon He shaped one out of clay, blew on it, and gave it life; and it flew into the air and went away, and on falling in a lonely place died, in order that the difference might be seen between a creature created by God Himself and one made by one of God's creatures.

Raising a Woman's Son from the Dead.

Again, on Jesus meeting the son of an old woman while they were carrying him in a coffin, Jesus prayed, and he, the young man, came to life, and, putting on his robe, took the coffin on his shoulder, and returned home.

A Marvellous Miracle.

It is written in the chronicle of Mir Khandé that, one day, while Jesus (Peace be on Him!) was travelling with his companions (disciples) they came through a field where the harvest was at hand, and his disciples said: "We are extremely hungry. Dost thou permit us to pluck the crop and eat?" and Jesus said: "It is permitted." Whereupon, at his suggestion, his disciples plucked the crop. The owner of the field hearing this, cried: "This field is my undoubted property, by hereditary succession, by whose permission do you use it?" Jesus prayed that all those who had owned it from the time of Adam might come to life; and from the bottom of every straw of wheat rose human beings, some men, some women, and each one cried out, in a loud voice: "By whose permission did you use my field?" The proprietor of the field was bewildered, and said: "Who hath performed this great miracle?" On their telling him, "Jesus, the son of Mary," he exclaimed: "Oh! Spirit of God, I did not know you. Pardon me. I now give up all the harvest to your disciples." Jesus (On Him be Peace!) replied: "Oh man! in reality neither the field nor the produce is thine, because, before thee a great multitude of people have possessed it, in the hope of profit, and gave it up with regret, and thus will it be with thee."

The Ascension of Jesus.

When the Jews had resolved on killing Jesus, the apostles were collected in a pavilion, and Jesus (On Him be peace!) entered through the window. The devil having given information to the unbelieving Jews, four ill-starred Jews came to the door. Jesus having said to his apostles: "Who will go forth and be killed, and become my companion in Paradise?" one replied: "I, Oh Prophet!" Whereupon he gave him his robe, and his staff, and, by the power of God, he was changed into the form of Jesus, and went out, and was taken and crucified. On the other hand, Jesus, by the will of God, obtained wings and ascended into heaven with angels, in a cloud of glory.

SHEIKH-ZADÉ.

OF SHEIKH-ZADÉ, the author of the most celebrated collection of Turkish tales, called the "Forty Vezirs," nothing is known. It is supposed that he translated or adapted them from the Arabic, but no corresponding book of tales has ever been discovered in the Arabic language. The origin of the stories is probably Indian, and most likely they were carried from India to Persia and thence found their way westward. The tales in Turkish are at least between four and five hundred years old, as one edition, still extant, is dedicated to Murad II. (the father of Mahomet II. the conqueror of Constantinople), who reigned from 1421 to 1451 Anno Domini. It was from this ancient version that the selections from the Forty Vezirs were made by Belletête, which book was published at the expense of the government of Napoleon, in 1812, for the use of French students of Turkish. Apparently Napoleon was aware of the importance of Oriental languages, but this reading-book, in which the old spelling of the ancient MS. spoken of above was copied, was not by any means fit to teach students the current Turkish; but yet it has been the only Turkish reading-book in Europe until now! The tales are quaint and curious and have continued to be popular in Turkey up to the present time. Many editions have been issued at various times. In the more recent issues the spelling has been modernized and corrected, and in *this form* the book is still good Turkish, and the style being simple and clear, it is well adapted for students, and especially beginners. It is a sort of Turkish Decameron, but it is by no means so indecent as Boccaccio's work. One tale, which I have called the "Wife with Two Husbands," reminds one of "Box and Cox," but I am sure that the author of that charming comedy did not plagiarise from this old Eastern tale, of which, probably, he never heard.

تاریخ قرق وزیر *

Tarikh Kirk Vezir.

THE HISTORY OF THE FORTY VEZIRS.*

بسم الله + الرحمن الرحيم

حمد	و	شکر	بی پایان	اول	خالق	کون	و
hamd	vé	shukr	payan bi	ol	khalik	kevn	vé
praise	and	thanks	endless	that	creator	existence	and

مکان	و	رازق	انس	و	جان	جلت	قدرته
mékian	vé	razik	ins	vé	jan	jellet	kudrethou
place	and	mankind	maintainer	and	soul	magnified be	his omnipotence

و	عزت	عظمته	حضرتلرینه	اولسون	و	صلوات	و
vé	azzet	azamethou	hazretleriné	olsoun	vé	salawat	vé
and	glorified be	his magnificence	to his majesty	be !	and	prayers	and

تسلیمات	لا	یحیی	اول	رسول	اوزرینه	اولسون	و	دخی
teslimat	la	yuhsa-	ol	resoul	uzeriné	olsoun	vé	dakhi
salutations	innumerable	that	prophet	on	be !	also	and	

آل	و	صحابری	اوزرینه	اولسون	رضوان	الله
al	vé	ashabléri	uzeriné	olsoun	rizwan	Allah
family	and	friends	on	be !	satisfaction	God

تعالی	علیهم	اجمعین .
ta'ala	aléihim	ejma'in
May He be exalted !	on them	all

* This is the way in which this word ought to be spelt, and not vizier, as we often see it written in European books. It is an Arabic word, meaning one who bears a burden, and hence a minister of state. It is pronounced in Arabic *Vezir*, so that it may be spelt in English letters either with a *v* or a *w*.

† These Arabic words *Bism-i-'llah* ! 'In the name of God !' are to be found at the beginning of every Turkish book, and are used as a sort of grace, not only before commencing a meal, but before beginning anything. Turks are very much astonished at our impiety in abruptly commencing a book without using any such words.

پادشاه	عدل آیین	سلطان	محمود	سبکتکین *	بر	کون
<i>padishah</i>	<i>ayin-adl</i>	<i>sultan</i>	<i>Mahmoud</i>	<i>Sabuktéghin</i>	<i>bir</i>	<i>ghiun</i>
the king	just	Sultan	Mahmoud	Sabuktéghin	one	day

وزیرزایله	صحبت	ایدر ایکن	وزرای †	روشن	رائی
<i>vézirlerilé</i>	<i>suhbat</i>	<i>edér</i>	<i>vuzera-i</i>	<i>roushen</i>	<i>ré'i</i>
with his Vezirs	chatting		the Viziers	brilliant	opinion

دنیايه	کلوب	کتمش و فوت	اولوب	کچمش	پادشاهری
<i>dunyayé</i>	<i>gheloup</i>	<i>vé</i>	<i>ghitmish</i>	<i>fevt</i>	<i>oloup</i>
coming to the world	gone	and	dying	passed (away)	of kings

ذکر	ابتدیلر	سلطان	محمود ‡	الحصال	و
<i>zıkr</i>	<i>etdiler</i>	<i>sultan</i>	<i>Mahmoud</i>	<i>el-khisal</i>	<i>vé</i>
mention	they made	the Sultan	Mahmoud	whose character was praiseworthy	and {

مسعود الفعال	بیوردیکه	اول	پادشاهلرک	اسمی	ندر
<i>el-fial messoud</i>	<i>buyourdiki</i>	<i>ol</i>	<i>padishahlerin</i>	<i>ismi</i>	<i>nédır</i>
{ whose deeds were fortunate }	asked	those	of those kings	the name	what is ?

وزیر	ایتدی §.
<i>Vezir</i>	<i>éitdi</i>
the Vezir	said

بونچه	زماندنبرو	اول	پادشاهلر	سرای	اخرتہ
<i>bounché</i>	<i>zemandenberou</i>	<i>ol</i>	<i>padishahler</i>	<i>serai</i>	<i>akhiroté</i>
such a long	time ago	those	kings	the palace	future life

* Sabuktéghin is the name of the father of Sultan Mahmoud, the founder of the dynasty of the Gaznevîds, who flourished at the beginning of the eleventh century.

† Vuzera is the Arabic plural of وزیر *vezir*, 'a Vezir.' The sound of *z* inserted after it is given because it is followed by a Persian adjective. See Wells' *Grammar*, pp. 178, 179.

‡ The word *Mahmoud* means 'praised,' and *خال* *khisal* means 'moral qualities.' The expression 'Mahmoud el-Khisal' thus signifies 'one who has praiseworthy qualities, and is a *jeu-de-mots* on Sultan Mahmoud's name.

§ The word *ایتمک*, when pronounced *etmek*, means 'to do,' but when pronounced *éitmek* means 'to say.' In this sense it is now somewhat obsolete. The same word, when pronounced *itmek*, means 'to push.'

اسمى	برينک	بيکده	بيورمشلر	انتقال
ismi	birinin	bindé	buyourmoushler	intikal
the name	of one	in a thousand	they condescended	transported to

وار	پادشاه	بر	زمانده	فلان	انجق *	بلنمز
var	padishah	bir	zemandé	flan	anjak	bilenmaz
existing	king	a	at a time	such and such	but	is not known

بيوردیکه	پادشاه	دیدکلرینده	سویلنیر	دیو †	ایمش
buyourddiki	padishah	dédiklerindé	suilenir	déyou	imish
{ condescended }	the king	on they saying	it is said	saying	was
to say }					

دکین	قیامتہ	تا	کہ	ایدہ سز	تدبیر	بر	بکا
déghin	kiyameté	ta	ki	edésiz	tedbir	bir	bana
until	the Resurrection	until	that	make	contrivance	a	to me
			(whereby)				

مشهور	نامم	و	مذکور	جهانده	سرای	آدم
meshour	namim	vé	mezkiour	jihandé	serai	adim
celebrated	my name	and	mentioned	in the word	the palace	my name

اولسون .
olsoun
may be

بناسنه	عمارت	بر	کہ	بیان	ایتدیلر	وزیرلر
binasiné	imaret	bir	ki	etdiler	béyan	vezirler
to its building	public building	a	that	explained		the Vezirs

اولور	خراب	ایله	ایام	مرور	بیورسه کز	شروع
olour	kharab	ilé	eyyam	murour	buyourséniz	shurou
it will become	a ruin	with	days	lapse	{ if you con-	to com-
					descend	mence }

* *Anjak*, when an adverb, means 'only just, hardly,' but when a conjunction it means 'but, however, still.'

† In conversation pronounced *déyé*.

مشهور	سویلنوب	مملکتده	آخر	باقی قالمز	نامکنز
<i>meshoor</i>	<i>suilenip</i>	<i>memleketde</i>	<i>akhar</i>	<i>kalmaz-baki</i>	<i>naminiz</i>
celebrated	being talked of	in a country	another	will not remain	your name

سویلدیلر	سوز	دراو	بر	بری	هر	دیو	اولمز
<i>suilediler</i>	<i>seuz</i>	<i>durlu</i>	<i>bir</i>	<i>biri</i>	<i>hér</i>	<i>deyou</i>	<i>olmaz</i>
they said	word	kind	a	one of them	every	saying it	will not be

بر	نامنده	خاص ایاس	محمودک	سلطان	عاقبت
<i>bir</i>	<i>naminde</i>	<i>éyas khas</i>	<i>Mahmoudoun</i>	<i>sultan</i>	<i>akibet</i>
a	called	Khas-eyas	of Mahmoud	Sultan	at last

صاحبی	تدبیر	غایت	ایدی	وار	خدمتکاری*	سوکلو
<i>sahibi-</i>	<i>tedbir</i>	<i>ghayet</i>	<i>idi</i>	<i>var</i>	<i>khidmetkiari</i>	<i>sevghili</i>
ingenious		extremely	was	existing	his servant	favourite

تصنیف	کتاب	بر	آدینه	پادشاهمک	مکر†	اولوب
<i>tasnif</i>	<i>kitab</i>	<i>bir</i>	<i>adiné</i>	<i>padishahimin</i>	<i>méggher</i>	<i>oloup</i>
composed	book	a	to his name	of my king	may be	being

مملکتدن	قالوب	دگین	قیامتہ	تا‡	که	اولنه
<i>memleketden</i>	<i>kaloup</i>	<i>déghin</i>	<i>kiyameté</i>	<i>ta</i>	<i>ki</i>	<i>oluna</i>
from country	remaining	until	to the Resurrection	until	that	may be

سببیلہ	کتابک	ارل	و	اوقنه	شایع اولوب	مملکتہ
<i>séebilé</i>	<i>kitabın</i>	<i>ol</i>	<i>vé</i>	<i>okouna</i>	<i>oloup-shayi</i>	<i>memleketé</i>
by reason	of book	that	and	it may be read	being spread	to country

آخر	الی	اولنوب	یاد	شریفلری	اسم	پادشاهمک
<i>a'hir</i>	<i>ila</i>	<i>olounoup</i>	<i>yad</i>	<i>sheriñleri</i>	<i>ism</i>	<i>padishahimin</i>
the end	to	being remembered		his noble	name	of my king

* Generally pronounced *hizmetkiar*.

† *Tedbir-sahibi* literally means 'a possessor of management, or contrivance.'

‡ *Méggher* generally means 'unless, and yet;' but here it means 'may be, it might be.'

§ *Ta* is a Persian word meaning 'as far,' and *déghin* a Turkish word meaning 'until.' Sometimes both are used, the former before, and the latter after the word to express 'until.'

دیدکده	اوله	مذکور	ایله	دعا	خیر	الزمان
dédikdé	ola	mezkiour	ilé	dua-	khair	ezzeman
on his saying	may it be	mentioned	with	blessings		time

تدبیری	بو	و	لایق	رأیی	بو	دخی	وزیرلر
tedbiri	bou	vé	laik	réyyi	bou	dakhi	vezirler
arrangement (plan)	this	and	fit	opinion	this	also	the Vezirs

موافق	کوروب	تحسین	ایتدیلر.
musavik	ghieurub	tahsin	etdiler-
favourable	seeing (considering)	approved	
propositions			

اول	محلده	سلطان	محمودک	فردوسی *	طوسی †	نامنده
ol	mahaldé	sultan	Mahmoudoun	Ferdousi	tousi	namindé
that	place in	Sultan	of Mahmoud	Ferdousi		called

بر	کامل	و	عارف	آگاه	استادی	وار	ایدی	پادشاه
bir	kiamil	vé	arif	aghiah	ustadi	var	idi	padishah
a	perfect	and	learned	intelligent	master	exerting	was	the king

اول	کامله	امر	ایلدی	و	شاهنامه	کتابنی	که	التمش
ol	kiamilé	emr	éilédi	vé	Shahnamé	kitabini	ki	altmish
that	to perfect	ordered	and	Shahnamé	which	the book of	sixty	

بیك	بیئتدر	هر	بیئنه	برر	التون	ویروب	کندی
bin	béitdir	hér	béitiné	birér	altoun	véroup	kendi
thousand	is	every	verse	apiece	a gold piece	giving	own

ادینه	تألیف ایتدیدی .
adiné	etdirdi- té'lif
to his name	caused to be written

* *Ferdousi*, the most celebrated of the poets of Persia, and of the whole East, author of the *Shah-Namé*, or 'King's Book.' He lived in the reign of Sultan Mahmoud the Ghaznevid, and died in the 421st year of the Hejira (or Anno Domini 1030), at Tous, where he was born. He flourished, therefore, before the Norman conquest of England, when this country was in a very illiterate condition.

† *Tousi* means 'one who was born in Tous.'

Translation.

In the name of God the Merciful, the Clement! Abundant praise and endless thanks be to the Creator of all things, the maintainer of mankind and life (May His omnipotence and glory be magnified!); and may prayers and salutes innumerable be offered for His Apostle (Mahomet), and for his family and friends (May God be well pleased with them all!).

One day, while Sultan Mahmoud Sabuktéghin the Just* was chatting with the Vezirs, the latter brilliant-minded men made mention of past kings who had come into the world and gone, and died. Sultan Mahmoud (The Praised), whose qualities were praiseworthy and whose deeds were fortunate, condescended to say: "What is the name of those kings?" A Vezir said: "It is such a long time since those kings have passed into (the palace of) eternity that the name of one in a thousand is not known. People, speaking of them, say:—'At a certain time there was a king.'" Thereupon, the king said: "Find out for me a contrivance whereby my name may be mentioned in the world, and celebrated until the Resurrection." The Vezirs replied: "If you erect a public building, by the lapse of time it will fall into ruins, and your name will not be perpetuated, and it will not be spoken of in other lands and become celebrated." They were all unanimous in speaking thus.

At last, a very ingenious favourite servant of Sultan Mahmoud, called Khas-Eyyas, said: "Suppose a book were written in the king's name, which may last till the Resurrection, be spread from country to country and read, and thus the king's noble name, by means of this book, be remembered to the end of time, and mentioned with blessings." The Vezirs approved, thinking this opinion good and the contrivance suitable.

Sultan Mahmoud had a clever, learned and intelligent tutor in that place, called Ferdousi; the Sultan ordered him to write, in his name, the *Shahnamé* (The King's Book), which has sixty thousand verses, and for every verse he gave him a gold piece.

* The celebrated conqueror of India, who ruled at Ghazni from A.D. 998 to 1030.

DR. AVICENNA AND THE MICE.

حلب¹ شهرند² بر پادشاه³ وار ایدی و اول شهرده سچانلر⁴ چوق اولمغین اهالیر⁵ هر کون سچانلردن شکایت⁶ ایدرلردی بر کون شاه ابو علی سینا⁷ ایله کلام⁸ ایدر کن سوز سچانلره کلدی شاه ایدر یا ابو علی شو سچانلردن هر کسی شکایت ایدر نه اولیدی شونلره بر چاره بولسک هر کس راحت⁹ ایتسون ابو علی ایدر بن انلره برایش ایدهیم تاکه¹⁰ بو شهرده بر دانه سی قالمسون اما¹¹ شول¹² شرطله¹³ سن بو شهرک قپوسنده طوروب چوق عجائب کوره سن لکن زنه ار¹⁴ کولمیه سن¹⁵ دیدی شاه راضی¹⁶ اولوب شاد¹⁷ اولدی در حال¹⁸ امر¹⁹ ایلدی آت حاضر²⁰ ایلدیلر سوار²¹ اولوب قپوبه کلدی ابو علی سینا دخی بو طرفده²² بر سوقاقده²³ طوروب²⁴ افسون²⁵ اوقویوب سچانلری²⁶ دعوت²⁷ ایلدی سچانارک بریسی²⁸ کلدی انی طوتوب²⁹ هلاک³⁰ ایلدی بر تابوت³¹ ایچنه قپوب اول تابوتی درت دانه سچانه یوکلتدی³² کندی افسون اوقویوب اللرینی بری برینه اورمغه باشلادی اول درت سچان اهسته³³ اهسته یورومکه³⁴ باشلادیلر شهرده نقدر

(1) Haleb, Aleppo.—(2) Shehir, 'city.'—(3) P. Padishah, 'a king.'—(4) Sichan, 'a mouse, or rat.' To distinguish them a mouse is called findik sichani, and a rat گهر سچانی ghemér-sichani.—(5) Ehali, 'people, inhabitants.'—(6) Shikiayet etmek, 'to complain.'—(7) Abou-ali-Sina, the celebrated physician Avicenna, as Europeans call him. He was born in Bokhara, A.D. 983, and died at Hamadan, A.D. 1036.—(8) Kelam etmek, 'to talk.'—(9) Rahat etmek, 'to be comfortable.'—(10) Taki, 'in order that.'—(11) Ama, 'but.'—(12) Shol, or شو shou, 'that.'—(13) A. Shart, 'a condition, stipulation ;' shartilé, 'on condition.'—(14) Zinhar, 'Beware! take care!'—(15) Ghiulmek, 'to laugh.'—(16) Razi olmak, 'to consent, agree.'—(17) A. Shad (shaz), 'delighted.'—(18) P. Der hal, 'at once, immediately.'—(19) Emr etmek, 'to order.'—(20) A. Hazir, 'ready.'—(21) Suvar olmak, 'to mount.'—(22) A. Taraf, 'side, direction.'—(23) Sokak, 'a street.'—(24) Dourmak, 'to stand.'—(25) Efsoun okounak, 'to read an incantation.'—(26) Sichan, 'mouse.'—(27) Davet éilemek, 'to invite.'—(28) Birisi, 'one of them.'—(29) Toutmak, 'To catch.'—(30) Helak etmek, 'to destroy.'—(31) Tabout, 'a coffin.'—(32) Yukletmek, 'to place as a load (on anything).'—(33) Ahesté ahesté, 'slowly.'—(34) Youroumek, 'to walk.'

سچان وار ایسه اول جنازه¹ حاضر² اولدیلر بونلری سورة³ سورة شاهک⁴
 طوردیغی قپویه کلدی لر کیمسی⁵ تابوت اوکنده⁶ کیمسی اردنده⁷ شاه
 دخی سیر⁸ ایدر کن اول تابوت⁹ اوموزلنده اولان سچانلری کوردکده¹⁰
 طیانهمیوب¹¹ کولدی¹² همان کولنیجک قپودن طشرة¹³ نقدر سچان
 چیقدیسه¹⁴ جملهسی¹⁵ هلاک¹⁶ اولدیلر و قپودن ایچرو¹⁷ نقدر قالدی ایسه
 جملهسی ایچرویه طاغیلوب¹⁸ قاچدی لر¹⁹ ابو علی سینا ایتدی ای شاه اکر
 نصیحت²⁰ طوتوب بر دم²¹ دخی کولمامش اولیدک بو شهرده بزدانه سچان
 قالمیوب جملهسی طشرة چیقوب هلاک اولوردی و هر کس راحت
 اولوردی دیدی شاه کولدیکنه پشمان²² اولدی اما نیلسون²³ صون پشمانلق
 فائده ایتمز.

(1) *Jenazé*, 'a funeral.'—(2) *Hazir* here means 'present.'—(3) *Surmek*, 'to drive; suré suré, 'driving and driving.'—(4) *P. Shah*, 'a king.'—(5) *Kimisi*, 'some of them.'—(6) *Eunindé*, 'in front of.'—(7) *Ardindé*, 'behind.'—(8) *Séir etmek*, 'to look on.'—(9) *Omouz*, 'the shoulder.'—(10) *Ghieurmek*, 'to see.'—(11) *Dayanmak*, 'to bear support.'—(12) *Ghiulmek*, 'to laugh.'—(13) *Tashra*, or طشرة *dishari* (adv.), 'out, beyond; subst., 'the exterior,' 'a provincial place.'—(14) *Chikmak*, 'to go out.'—(15) *Jumlé*, 'all.'—(16) *Helak olmak*, 'to perish.'—(17) *Icheri*, 'inside.'—(18) *Daghilmak*, 'to be dispersed.'—(19) *Kachmak*, 'to run away.'—(20) *A. Nashihat*, 'advice.'—(21) *Dem*, 'a moment.'—(22) *P. Peshiman* (or *pishman*), 'to be sorry, to repent.'—(23) *Né éilésin*, 'what could he do?'

Translation.

There was a king in the city of Aleppo, and as there were a great many mice in that city, the inhabitants were every day complaining of the mice. One day, while the king was talking with Abou-Ali-Sina (Avicenna), the conversation turned on the mice. The king said: "Abou-Ali-Sina, everybody is complaining of the mice. How would it be if you found a remedy for them, and everybody were made comfortable." Abou Ali Sina said: "I will do something for them, so that not one will remain in this town, but on condition that you stand at the gate of the city, and whatever strange things you see you must not laugh, or beware!" The king consented, and was delighted. He immediately ordered them to get a horse ready. He mounted and came to the gate.

Abou Ali Sina also stood in a street in that direction, and read an incantation and called the mice. One of them came, and he caught hold of it and killed it, put it into a coffin, and made four mice bear it. He again read an incantation, and they began to strike their hands together, and the four mice commenced slowly marching. All the mice in the city attended the funeral; and they came rushing along to the gate where the king stood, some in front of the coffin, and some behind it. The king looked on, but on seeing the mice carrying the coffin on their shoulders, he could not stand it, and laughed. At once, on his laughing, all the mice who had passed out of the town perished, and all the mice who were inside the gate were scattered inside the town and fled. Abou Ali Sina said: "Oh, king, if you had taken my advice and not laughed for one moment more, not one mouse would have remained in the city, all would have gone out and perished, and everybody would have been comfortable. The king repented of his laughing; but what could he do? Repentance too late is of no avail.

CHRIST AND THE DEAD WOMAN.

شویله روایت ایدرلر که حضرت عیسی زمانده بر ترزی یکت وار ایدی بر محبوبه عورتی وار ایدی بر بریله غایت سوشلر ایدی بر کون شویله اتفاق ایدوب عهد ایتدیلر که عورت اول اولورسه اری عورت المیه و عورتک مزارینی قوجقلیوب¹ اخشامه دکین اغلیه اکر یکت اولورسه عورت دخی اوپله ایده حکمت خدا عورت فوت² اولدی ترزی اغلیوب فریاد ایتدکدنصره دفن ایلدی و اول ایتدکلری عهدی یرینه کتوروب اول عورتک مزارینی قوجقلیوب اغلیوب و دائم قبری اوزرنده بکلردی بر کون عیسی اول محلدن کچرکن کوردیکه بر یکت بر قبر قوجقلیوب اغلر یاننه واروب نیچون اغلادیغنی صودی یکت دخی بربر نقل ایلدی همان عیسی دعا ایدوب عورت دیرلدی³ و کفن ایله مزاردن چیقدی عیسی ینه یولنه گتدی یکت ایتدی بویله کفن ایله کتمک اولمز بر دم⁴ سن بونده طور واریم اودن اسباب کتوریم سندخی اسبابکی کی صکره برابر کیده لم دیوب تیزجه اوینه گتدی خاتونی انده براقدی ناکاه اول اقلیم⁵ پادشاهنک اوغلو اول محلدن کچرکن کوردیکه بر محبوبه عورت بر کفته صارلمش⁶ اوتورور شهزاده بو عورتی کوردیکی کبی جان و کوکلدن عاشق اولوب عورته ایتدی سن کیمسین عورت ایتدی بن غریبم⁷ حرامی⁸ بنی صیدی دیدی اول ساعت شهزاده خدا ملرینه امر ایلدی بو عورتی آلوب سرایه کتوردیلر و پاک لباسلر کیدیردیلر چون یکت اسبابلری کتوردی

(1) *Koujaklamak*, 'to take into one's arms, to encircle with one's arms.'—(2) *Fevt olmak*, 'to die.'—(3) *Dirilmek*, 'to come to life.'—(4) *P. Dem*, 'a moment.'—(5) *A. İklim*, 'a climate, country.'—(6) *Sarılmak* (*v.n.*), 'to embrace, to twine.' (*v.p.*) 'to be bound up, or bound round.'—(7) *Gharib*, 'stranger.'—(8) *Harami*, 'a robber.'

عورتی انده بولمدی فریاد ایدرک کلوب کچنلردن سؤال ایلدی کمسه کورن اولمیوب بیچاره صوره صوره شهزاده خداملرینه راست کلدی انلر بو ترزییه سؤال ایدوب ایتدیلر نه اغلارسین ترزی ایتدی نیچه زماندر حرم فوت اولوب الحمد لله شمدی عیسی پیغمبرک دعاسیله حی اولوب بن کتدم اسباب کتورهیم اول عورت غائب اولدی انکیچون اغلم دیدی بونلر ایتدیلر اول خاتونی بو کون شهزاده سرایه کوندردی دیدیلر همان ترزی شهزاده‌نک حضورینه کیدوب ایتدی کتوردیکک¹ عورت بنم حلالم² دیو دعوا ایلدی شهزاده اول خاتونه سؤال ایلدی خاتون انکار ایدوب ایتدی بو حرامیدر بنی صوبوب اسبابمی آلوب کتدی الحمد لله شمدی کلدی اکر سن بونی اولدورسن عظیم ثواب ایتمش اولورسن دیدی شهزاده امر ایلدی ترزینک ایکی الینی اردینه باغلادیلر بیچاره ترزی نقدر فغان ایلدی اولمدی بوغازینه ایپ³ طاقوب بر دار⁴ ایتمه کتوردیلر یولده حضرت عیسی یی کوردیلر طوروب منتظر اولدیلر چونکه یقین کلدی بونلردن احوالی سؤال ایلدی بونلر دخی خبر ویردیلر عیسی بونلری توقیف ایدوب کندی شهزاده قاتنه⁵ کلدی عورتی چاغروب سؤال ایلدی ایتدی بو عورت اول یکیدک عورتیدر بن دعا ایتدم دیری اولدی عورت چونکه پیغمبری کوردی انکاره مجالی قالمیوب طوغریسنی سوبلدی تکرار عیسی دعا ایلدی اول عورت مرد⁶ اولوب ترزی دخی دوشدیک یروطه دن خلاص اولدی و بوچه وقت اغلادیغنه پشمان اولدی .

(1) *Ghetirmek* means 'to bring,' but *gheuturmek* (generally spelt *کوترمک*) means 'to carry off, to carry.' Evidently it is in the latter sense that the word is here used, and it would have been better spelt *کوترمک*.—(2) *Halal*, 'lawful property.'—(3) *Ip* is 'a rope,' *ip takmak*, 'to adjust a rope round.'—(4) *Ber-dar* means 'on the gibbet, gibbeted;' and *Ber-dar etmek*, 'to hang.'—(5) *Kat* generally means 'a fold,' but here it signifies 'presence.'—(6) *P. Murd*, 'dead.'

Translation.

It is related that in the time of His Holiness* Jesus, there was a young man, a tailor ; he had a beloved wife and they loved one another extremely. One day they agreed to make a covenant that, if the wife died first the husband would not take another wife, but that he would embrace his (deceased) wife's tomb, and mourn (every day) till evening. If the young man died, the wife also would do thus. By the will of God, the wife died. The tailor, after lamentations, buried her, and, carrying out the covenant they had made, he embraced her tomb and wept, and always remained on her tomb. One day, while Jesus was passing through that place he saw a young man embracing a tomb and weeping. He approached him, and asked why he wept. The youth narrated all that had passed. Jesus at once put up a prayer, and the woman came to life ; and she arose from the grave in her winding-sheet. Jesus went on his way again. The youth said : " It won't do for you to walk about thus in your winding-sheet. Stop a minute here, and I will go and bring some clothes from home. Put them on, and then we will go together." Whereupon, he went quickly to his home, and left the woman there. By chance the son of the king of that country happened to pass that way, and saw a lovely woman sitting with a winding-sheet wound round her. As soon as the prince saw her he fell madly in love with her, and exclaimed : " Who art thou ? " The woman said : " I am a stranger ; and a robber has stripped me." The prince immediately ordered his servants to take the woman and bring her to the palace, and put clean clothes on her.

When the young tailor brought the clothes, he did not find the woman. He began to weep, and made enquiries of the passers by. There was no one who had seen her, and the poor fellow, asking

* The Muhammedans, far from speaking of Christ disrespectfully, as we do of Muhammed, always prefix this title of respect to his name, as they consider he was a prophet, and even divinely inspired, but not God Himself. It would appear also from this tale that they even believe in his power of performing miracles.

and asking, at last met the prince's servants. They asked the tailor why he was weeping, and he said : "Some time ago my wife died, but (praise be to God) by the prayers of the Prophet Jesus she was brought to life. I went to get her clothes, and in the meanwhile the woman has been lost ; that's why I weep." They answered : "The prince sent that lady to day to the palace." The tailor went at once into the presence of the prince, and said : "The woman whom you carried off is my lawful wife;" and claimed her. The prince asked the woman about this, and she denied it, and said : "This thief stripped me, and took my things and ran away. Thanks be to God he has now come. If you kill him you will do a meritorious action." The prince gave orders for them to bind the tailor's hands behind his back. His cries were of no avail. They put a rope round his neck and took him off to hang him. On the road they saw His Holiness Jesus. They stood and waited. When he came near, he enquired about the matter, and they informed him. Jesus stopped them, and went himself to the prince. He called the woman and asked her, and said : "This woman is the wife of that youth. I put up prayers and she was brought to life." The woman, as she saw there was no possibility of denying it, admitted the truth. Jesus again put up prayers, and the woman died. The tailor was saved from the precipice into which he had fallen, and he regretted that he had wept over the woman so long.

THE WOOD-CUTTER'S WIFE.

زمان¹ سابقده² بر شهرده³ بر اودنجی یکت⁴ وار ایدی و اذک بر یاوز⁵
 سلیطه⁶ عورتی⁷ وار ایدی دایم⁸ بو اودنجی هر نه که قزانسه⁹ عورت الندن¹⁰
 آلوردی¹¹ شویله¹² که بر اچه سنی¹³ یدنده¹⁴ براقمازدی¹⁵ و کاه¹⁶ کیجه¹⁷ یمکی
 طوزلو¹⁸ ازلوب اودنجی بو کیجه پشیردیک¹⁹ یمک طوزلو کلدی
 دیدکده²⁰ ایرتسی²¹ کیجه یمکه هیچ طوز قاتمیب²² طوزسر پشیریدی
 کذلک²³ طوزی یوق دیدکده وافر²⁴ طوز قاتوب اکلدن²⁵ عاری²⁶ ایدردی
 بر کون اودنجی ایپ²⁷ المق²⁸ ایچون عورتدن برقاچ پارا²⁹ کیزلیوب³⁰
 کیجه اولدقده عورت پارایی اودنجینک قویننده³¹ بولوب³² ایتدی سنک
 بندن غیری³³ بر کیزلوجه³⁴ اویناشک³⁵ وار در اچه الوب سن اکا کتورور
 سن دیدی یکت اند³⁶ ایچدی عورت اینانمدی³⁷ اودنجی ایتدی بهی³⁸
 جانم³⁹ ایپ المق ایچون براقدم⁴⁰ عورت ایتدی سنی اول ایپ ایله
 بردار⁴¹ ایتسونلر.

(1) A. Zeman, 'time.'—(2) A. Sabik, 'former.'—(3) Odoun (sometimes spelt اوڤون) means 'firewood,' and odounji, or odounjou, 'a wood-cutter.'—(4) Yighit, 'a young man.'—(5) Yawuz, 'cruel, ferocious.'—(6) A. Sélité, 'a sharp-tongued, loquacious, woman.'—(7) Avret, 'a woman, a wife.'—(8) A. Daim, 'always.'—(9) Kazanmak, 'to earn.'—(10) El, 'the hand.'—(11) Almak, 'to take.'—(12) Sheuilé ki, 'so that.'—(13) Akché, 'money, cash, a small coin worth about $\frac{1}{10}$ of a penny.'—(14) A. Yéd, 'the hand.'—(15) Brakmak, 'to leave.'—(16) P. Ghiah (adv.), 'sometimes.'—(17) Gejé yéméyi, 'supper.'—(18) Touzlon, 'salt.'—(19) Pishirmek, 'to cook.'—(20) Dédikdé, 'on his saying.'—(21) Irtési gejé, 'the next night.'—(22) Katmak, 'to add.'—(23) A. Kezalik, 'likewise, also.'—(24) A. Wafir, 'abundant.'—(25) A. Ekl, 'eating.'—(26) Aari, 'free from ;' ekl-dén a'ri etmek, 'to make it uneatable.'—(27) Ip, 'rope.'—(28) Almak, 'to buy.'—(29) Para, a small coin, $\frac{1}{10}$ of a penny.'—(30) Ghizléme, 'to hide.'—(31) Koïn, 'breast pocket.'—(32) Boulmak, 'to find.'—(33) Ghairi, 'another.'—(34) Ghizli, 'secret.'—(35) Oïnash, 'a prostitute.'—(36) And ichmek, 'to swear.'—(37) Inanmak, 'to believe.'—(38) Behé, 'Oh !'—(39) Janim ! literally means 'My soul !' but it is often equivalent to 'My dear ! My good fellow ! My dear madam !'—(40) Brakmak, 'to leave.'—(41) Ber-dar etmek, 'to hang.'

اودنجی ایتدی نیچون بکا بویله بد¹ دعا ایدرسن عورت ایتدی دخی
 بو ایلدیکم بد دعا سکا از در الحاصل² بونلر بر عظیم³ غوغا⁴ ایلدیلر
 اودنجی خاتونی⁵ ضرب ایدوب اول کیجه نه حال ایسه صباح⁶ اولدی
 اودنجی قالقبوب مرکبک⁷ بریسنی آلوب طاغه⁸ کیدرکن عورته ایتدی
 صاقین⁹ اول بر مرکبی سندخی الوب کلمیه سن دیدی همان عورت
 قالقبوب او بر مرکبه بنوب¹⁰ اردینک¹¹ اردنجه طاغه کتدی و ایتدی سن
 بنسر اولیچق کیم بیلور نلر¹² ایدرسن دیدی اودنجی باقدی¹³ عورت کلیور
 سس¹⁴ ایتمیوب طاغه کتدی عورت دخی برابر گندی اودنجی اودون¹⁵
 کسمکه¹⁶ باشلادی¹⁷ عورتدخی اول طافی طولانورکن¹⁸ بر قیونک¹⁹ باشنه²⁰
 کلدی²¹ اودنجی باقدی عورت باشنه قیویه نظر²² ایدر حایقروب²³ عورته
 ایدر صاقین قیو باشندن چکل²⁴ عورت بر مقدار²⁵ دخی ایلرو²⁶ کتدی²⁷
 تکرار²⁸ اودنجی حایقروب ایتدی سکا کیرو چکل دیرم سن ایلرو کیدرسن
 چکل کیرو دیدی عورت بر مقدار دخی ایلرو کیده ایم دیو بر آدیم²⁹
 دخی ایلرو باصدی³⁰ ایاغی³¹ التنده کی طاش پایدار³² اولمیوب قایوب³³
 عورت قیویه دوشدی³⁴ اودنجی دخی چونکه الندن³⁵ عاجز³⁶ قالمش ایدی
 مقید³⁷ اولمیوب مرکبلری یوکلدوب اوینه کلدی اول کیجه کچدی
 فرداسی³⁸ کون ینه³⁹ مرکبلری آلوب طاغه کتدی واره ایم شو عورته بقایم

(1) P. *Bed-dua*, 'bad prayers,' i.e. 'malediction.'—(2) A. *El-hasil*, 'in short.'—
 (3) A. *Azim*, 'great, big.'—(4) *Ghavgha* (generally pronounced *khavga*), 'a quarrel,
 or a fight.'—(5) *Khatoun*, 'a woman, lady, wife.'—(6) A. *Sabah*, 'morning.'—
 (7) A. *Merkeb*, 'a beast.'—(8) *Dagh*, 'a mountain.'—(9) *Sakin*! 'Take care!'—
 (10) *Binmek*, 'to mount.'—(11) *Ardinin-ardinje*, 'behind him.'—(12) For *neler*,
 'what things.'—(13) *Bakmak*, 'to look.'—(14) *Sess*, 'a sound, voice.'—(15) *Odoun*,
 'firewood.'—(16) *Kesmek*, 'to cut.'—(17) *Bashlamak*, 'to begin.'—(18) *Dolanmak*,
 'to wander about.'—(19) *Kouyou*, 'a well, pit.'—(20) *Bash*, 'head.'—(21) *Ghelnmek*,
 'to come.'—(22) *Nazr etmek*, 'to look.'—(23) *Haikirmak* (often spelt *حقیرم*), 'to cry
 out, call out.'—(24) *Chekilme*, 'to withdraw, go back, retire.'—(25) A. *Mikdar*, 'a
 quantity, bit.'—(26) *Ileri*, 'forward.'—(27) *Ghitmek*, 'to go.'—(28) *Tikrar*, 'again.'—
 (29) *Adim*, 'a step, pace.'—(30) *Basmak*, 'to tread, step.'—(31) *Ayak*, 'foot.'—
 (32) P. *Païdar*, 'firm.'—(33) *Kaimak*, 'to slip.'—(34) *Dushmek*, 'to fall.'—
 (35 & 36) *Ajiz kalmak*, 'to be unable, not powerful enough'; *elinden ajiz kalmish*,
 'he could not help it.'—(37) A. *Mukayyed*, 'attentive.'—(38) *Ferdasi ghium*, 'the
 next day.'—(39) *Yiné*, 'again.'

ديوب اول قيرنك اغرينه¹ كلدى باقدى عورت كورنمز² يوركي³ اجيوب⁴
 بر ايپ صارقيدوب⁵ ايتدى بره عورت طوت⁶ بو ايپي سنى چكهيم⁷
 ديدى باقدى ايپ اغر⁸ اولدى غيرت⁹ ايدوب چكدى بر عفریت¹⁰
 ايپه صارلمش چقار اودنجى خوف¹¹ ايلدى عفریت ايتدى اى يكت
 بندن خوف ايتمه حق¹² تعالى¹³ سندن راضى¹⁴ اولسون بنى بر عذابدن¹⁵
 خلاص¹⁶ ايلدنكه قيامته¹⁷ قدر خاطرمدن¹⁸ كيتمك محالدر¹⁹ اودنجى
 ايتدى نصل عذابده ايدك عفریت ايدر بو قيو نيجه زماندر بنم مسكنمدر²⁰
 دونكى²¹ كون برسليطه نحس²² عورت اوزريمه دوشوب اموزى باشمه بنوب
 بنى قولاقلمدن²³ محكم²⁴ طوتوب شمدى يه قدر بنى براقمدى²⁵ شمدى
 سن كلك صاركدك طوت ايپي ديو چاغردك²⁶ بنى براقدى ايپي دخى
 طومدى الحمد الله بن قورتولوب²⁷ خلاص²⁸ اولدم شمدى بن دخى
 استرم²⁹ بو بكا ايلديكك ايلك ايچون سكا مكافات³⁰ ايديم ديوب اوچ
 پيراق³¹ چقاردى يكته ويردى و ايتدى شمدى بن واروب بو اقليم
 پادشاهنك قيزيني طوتارم نكه علاج³² ايتسهلر براقم تاكه سن كلوب بو
 پيراكلر بريني صويه قيوب صوينى اول قيزك يوزينه³³ سور³⁴ بن قيوب
 كيدرم شاه سكا حوق نعمت³⁵ احسان³⁶ ايدر ديدى يكت دخى اول
 پيراكلرى عفریتك الندن الدى عورته مقيد اولميوب اوه كلدى بنم

(1) *Aghz*, 'the month.'—(2) *Ghieurunmek*, 'to appear.'—(3) *Yurek*, 'the heart.'—
 (4) *Ajimak*, 'to ache, to pity.'—(5) *Sarkitmak* (مارکت), 'to let down danglely;' from *sarkmak*, 'to hang down' (v.n.).—(6) *Toutmak*, 'to hold, catch.'—
 (7) *Chekmek*, 'to pull, draw.'—(8) *Aghir*, 'heavy.'—(9) *Ghairet*, 'zeal.'—(10) *Ifrit*, 'a hideous genie.'—(11) *Khavf etmek*, 'to be frightened.'—(12) *A. Hak*, 'truth,' 'God.'—(13) *A. Taala*, 'May His name be exalted!' (Arabic).—(14) *Razi*, 'contented.'—(15) *A. Azab*, 'pain, punishment, torture.'—(16) *A. Khalas etmek*, 'to save.'—(17) *A. Kiyamet*, 'the resurrection.'—(18) *Khatir*, 'mind, memory.'—
 (19) *A. Muhal*, 'impossible.'—(20) *A. Mesken*, 'place of abode.'—(21) *Dounki ghun*, 'yesterday.'—(22) *A. Nahis*, 'unlucky, of evil omen.'—(23) *Koulak*, 'the ear.'—
 (24) *A. Muhkem*, 'fast.'—(25) *Brakmak*, 'to let, let go, leave.'—(26) *Chaghirmak*, 'to call.'—(27) *Kourtoulmak*, 'to be delivered.'—(28) *Khalas olmak*, 'to be saved.'—
 (29) *Istemek*, 'to wish.'—(30) *Mukiafat etmek*, 'to reward.'—(31) *Yaprak*, 'a leaf.'—
 (32) *A. Ilaaj*, 'medicine.'—(33) *Yuz*, 'the face.'—(34) *Surmek*, 'to rub.'—(35) *A. Nimet*, 'a favour.'—(36) *Ihsan etmek*, 'to confer.'

قصه‌مز¹ عفریتة کلدی عفریت اوراجقدن² چقوب طوغری³ پادشاهک
 سرایفه⁴ کلوب قیزینی طوتدی قیز در مست⁵ لا یعقل یاتوب و ای باشم
 دیو آه⁶ و فغان⁷ ایدر پادشاهه خبر⁸ کوندردیلر پادشاه کلوب باقدی قیزی
 باش اغریسی⁹ طوتمش آه و فغان ایدر چابک¹⁰ حکیم¹¹ تعیین¹² ایلدی
 حکیم کار ایتمدی¹³ بر حکیم دخی تعیین ایلدی ینه کار ایتمز بر دخی ینه
 کار ایتمز القصة¹⁴ اون قدر حکیم اولدی کار ایتمیوب قیز باباسنی کوردکده
 امان بابا باشم دیو فریاد ایدر باباسی دخی ایدر اولادم¹⁵ سن باشم فریاد¹⁶
 ایتدکچه بنم باشم و یورکم سندن زیاده اجیر لکن نه یاپهیم وارهیم سکا
 منجم بولایم دیوب علم¹⁷ نجوءده ماهرلری¹⁸ دخی دعوت ایتمهک باشلادی
 انلردن دخی وافرلر کلوب درلو خواص¹⁹ درلو²⁰ علاج ایتمکده اولوب بزم
 قصه‌مز اودنجی یکتہ کلدی چونکه عفریت اول پیراقلری و یروب و ما جرایبی²¹
 یکتہ تعلیم²² ایتمشدی انجق²³ یکت اینانمیوب²⁴ مقید اولمدی بر کون
 اول پادشاهک شهرندن بر آدم کلوب بر فرمان²⁵ کتوردی مضمونی²⁶ بو
 ایمش که قیزیم خسته²⁷ اولدی بو قدر²⁸ حکیملر و بو قدر منجملر²⁹ تعیین
 ایلدم اصلا³⁰ فائده³¹ اولمدی هرکیم³² ماهر ایسه کلسون علاج ایلسون اکر
 مسلمان³³ ایسه قیزی می اکا ویرم تک³⁴ شفا بولسون کافر³⁵ ایسه دنیا³⁶ قدر

(1) A. Kisa, 'a tale.'—(2) Orajikdan, 'thence.'—(3) Doughrou, 'straight.'—
 (4) Seraž, 'a palace.'—(5) P. Der mest la yakil, 'in a state of insensibility.'—
 (6) Ah! 'Oh!'—(7) P. Fighan, 'cry, lamentation.'—(8) A. Khabr, 'news;' *khalr*
ghiundermek, 'to send word.'—(9) Bash aghrisi, 'a head-ache.'—(10) Chabuk;
 'quick.'—(11) A. Hékim, 'a doctor.'—(12) Tayin etmek, 'to appoint.'—(13) Kiar
 etmedi, 'he did nothing.'—(14) A. El Kisa, 'in short.'—(15) Evlad, 'children,'—an
 Arabic plural used, strange to say, for the singular 'child.'—(16) Feryad etmek,
 'to cry out.'—(17) A. Ilm-i-Nujoum, 'astrology.'—(18) A. Maher, 'skilful.'—
 (19) A. Khawas, 'special things.'—(20) Turlu, 'kind, sort;' *turlu-turlu*, 'all kinds.'
 —(21) A. Ma-jera, 'what had happened' (Arabic).—(22) Talim etmek, 'to in-
 form.'—(23) Anjak, 'only, but.'—(24) Inanmak, 'to believe.'—(25) P. Ferman,
 'order.'—(26) A. Mazmoun, 'purport.'—(27) Khasta, 'ill.'—(28) Bou kadar, 'so
 many.'—(29) A. Munajjim, 'astrologer.'—(30) Asla, 'not ... at all, never.'—
 (31) A. Fa'idé, 'use, advantage.'—(32) Her kim, 'whoever.'—(33) A. Mussliman,
 'Muhammedans,' but pronounced *Mousoulman*, and used as a Turkish singular, it
 signifies 'a Muhammedan.'—(34) Tek, when an adverb, as in this case, means
 merely, 'only, but once;' but used as an adjective it signifies 'odd' (not even), or
 'quiet, alone.'—(35) A. Kiafir, 'an infidel.'—(36) A. Dunya, 'the world.'

انعام¹ و احسان ایتسم کرکدر² دیوب امضا³ ایلمش همان اودنجی کلوب
ایدر بن وارهیم اللهک اذنیله⁴ علاج ایدهیم شفا⁵ بولسون دیدی فی الحال⁶
اودنجی یکتی کلن آدمه تسلیم⁷ ایلدیلر طوغری عزیمت⁸ ایتدی بر کون
پادشاهک ولایتنه⁹ داخل¹⁰ اولدیلر شاهه خبر ویردیار چابک¹¹ کلسون
دیو امر ایلدی حضورینه¹² چقاردیلر¹³ پادشاه امر ایدوب قیز کتوردیلر
اودنجی یکت عفرینک تعریفیله¹⁴ عمل¹⁵ ایلدی قیز شفا بولدی شاه
دخی قیزی ویروب داماد¹⁶ ایلدی مکر¹⁷ اول شاهک بر شاه دخی
دوستی¹⁸ وار ایدی اول عفریت انک قیزی سوردی¹⁹ و دائم اول قیزی
انجیدیردی²⁰ و بو شاهک قیزی خوش²¹ اولدیغنی ایشدنجه²² آدم
کوندروب²³ شاهک دامادینی طلب²⁴ ایلدی تاکه²⁵ قیزی نه بر چاره²⁶
اوله پس²⁷ شاه دخی کوندردی چون یکت شاهک قیزی یاننه²⁸ کیردی²⁹
کوردیکه اول دیو³⁰ انده در دیو یکتی کورنجه ایتدی باق بن سکا بر
ایولک ایلدم بن خود³¹ بو قیزی سورم بونی دخی المدن المغه می کلدک
اشته وارهیم اول قیزی دخی الندن الیم دیوب غایت³² طارلدی³³ یکت
قورقو³⁴ سندن حیران³⁵ قارب³⁶ ایتدی بن بورابه قیز ایچون کلمدم لکن
قیوده کی عورت بنم عورتم ایدی الندن قورتولهیم دیو قیویه براقمش ایدم
عورت شمده قیودن چقوب³⁷ کلدی هنزه محله کیدرسم یانمدن ایرلمز³⁸

(1) A. Enam (pl. of nimet), 'favours, benefits.'—(2) Gherék, 'fitting, proper,' corresponding to 'ought' in English.--(3) Imza etmek, 'to sign.'—(4) A. Izn, 'permission.'—(5) Shefa boulmak, 'to be cured, recover.'—(6) A. Filhal, 'immediately.'—(7) Teslim-etmek, 'to deliver.'—(8) Azimet etmek, 'to depart.'—(9) A. Vi ayet, 'country, province.'—(10) Dakhil olmak, 'to enter.'—(11) Chabuk, 'quick.'—(12) A. Huzour, 'presence.'—(13) Chikarvak, 'to bring out, cause to go out.'—(14) A. Tarif, 'explanation.'—(15) Aml etmek, 'to act.'—(16) P. Damad, 'son-in-law.'—(17) P. Méghe (méyer), 'but, unless.'—(18) Dost, 'a friend.'—(19) Sevmek, 'to love.'—(20) Injitemek, 'to pain, hurt.'—(21) P. Khosh, 'agreeable.'—(22) Ishitemek, 'to hear.'—(23) Ghiundermek, 'to send.'—(24) Taleb etmek, 'to demand, summon.'—(25) Taki, 'in order that.'—(26) P. Charé, 'a resource, cure.'—(27) Pess, 'then.'—(28) Yan, 'side.'—(29) Ghirmek, 'to enter.'—(30) Div (dev), 'a demon.'—(31) P. Khod, 'self.'—(32) A. Ghzyet, 'extremely.'—(33) Darilmak, 'to grow angry.'—(34) Korkou, 'fear.'—(35) A. Hairan, 'stupefied.'—(36) Kalmak, 'to remain.'—(37) Chikmak, 'to go out.'—(38) Airilmak, 'to be separated.'

اندن قاجوب¹ بورايه سنك ياننه كدم شمدى اول دخى ايچرو كيپر
 ديدى چون شمدى ايچرو كيپر ديديكنى سوزى ايشيدنجه امان
 بورايه دخى كديمى بو ير بكا حرام² اولدى ديوب شاهك قيزيني
 قيورروب³ كتدى و شاهك قيزى دخى شفا بولدى .

(1) *Kachmak*, 'to run away, flee.'—(2) *A. Haram*, unlawful.'—(3) *Koyuvermek*, 'to let loose, let go.'

Translation.

In former times, in a certain town, there was a young man, a wood-cutter. He had a cruel, sharp-tongued wife. Continually, whatever the wood-cutter earned, his wife took it from him, so that she did not leave him a farthing. Sometimes, if the supper were too salt, and the wood-cutter said: "To-night the supper is too salt," the next night she put no salt in and cooked it without salt. In the same way, if he remarked: "There is no salt in it," then she would put in too much, and make it uneatable.

One day the wood-cutter hid a few pence from his wife, to buy rope with. When it was night, finding them in his pocket, she said: "You have got another bad *girl* besides me, and you take the money and bring it to her." The wood-cutter swore that he had not, but she did not believe him. "Oh my dear, I left it to get rope with." The woman replied: "I hope they may hang you with that rope!" He said: "Why do you abuse me thus?" She answered: "The curses I uttered are too few for you." In a word, they had a big quarrel, and the wood-cutter struck the woman; and they passed the night somehow, till day broke. The man arose and took one of his asses, and when going to the mountains said to the woman: "Take care you do not come with the other ass." The woman at once arose, got on the other ass, and followed him to the mountains. She said: "As soon as you are by yourself who knows what things you will do." The wood-cutter looked, and saw the woman was coming. He went to the mountains without uttering a sound. The wife went too. He began to cut wood. The wife, wandering about the mountains, came to the brink of a well. The wood-cutter looked at the well, near

which the woman was, and cried out to her, "Go back!" She went a little more forward. Again the wood-cutter called out, saying: "I tell you to go back, and you go forward. Go back—back!" The woman said: "I shall go forward," and went a step more forward. The stone under her was not firm, and slipped, and she fell into the well. The wood-cutter, as he could not help it, paid no attention, loaded his asses and went home. That night passed; the next day, he again took his asses and went to the mountain. He said to himself I will go and look at that woman, and came to the well. He looked, the woman was not visible. He took pity on her, and, letting down a rope, said: "Hulloa! wife, catch hold of this rope, and I will pull you up." He looked, the rope felt heavy. He exerted himself and pulled, and an Ifrit who had wound himself in the rope, came forth. The wood-cutter was frightened. The Ifrit said: "Oh! youth, fear me not! May God be pleased with you. You have saved me from great torture, and I can never forget it till the Day of Judgment." The wood-cutter answered: "What tortures were you in?" The Ifrit said: "This well has been my abode for a long time; yesterday an ill-omened virago fell on top of me; her shoulders came on my head, and she caught tight hold of my ears and has never let me go. You came, and, throwing me a rope, cried out: "Catch hold of this rope!" She let me go, and did not catch the rope, and, thanks be to God, I was freed and saved. Now, I want to reward you for the service you have done me;" saying which, he drew forth three leaves, and gave them to the young man, adding: "Now I shall go and possess the daughter of the king of this country. However much they doctor her, I shall not leave her until you come, and putting one of these leaves in water you rub the juice on her face. Then I will leave her and go. The king will bestow great favours upon you." The young man took the leaves from the Ifrit's hand, and not caring about the woman, went home. But to return to the Ifrit. The Ifrit went from there direct to the king's palace, and possessed his daughter. The girl lay stupefied, crying: "Oh, my head!" They sent word to the king. He came, and looked, and cried: "She has got a headache," and ordered a doctor. The doctor was no use; he appointed another doctor, and he did no good; and another, and he did no good; in short, there were as many as ten doctors, but they were all no use.

The girl, on seeing her father, cried : " Oh! father, my head ! " He answered : " My child, my head and heart ache when you cry so, and more than your head, but what shall I do? I will go and find an astrologer." So saying, he went and called the most skilful astrologers. Several of them came, and applied all kinds of remedies. But to return to the wood-cutter. When the Ifrit gave him the leaves and told him what we have related, the youth did not believe him, and paid no attention. One day a man came from the city of that king and brought a firman, which was to this effect : " My daughter has fallen ill. I ordered many doctors and astrologers, but they have been no use at all. Whoever is skilful, let him come and treat her. If he be a Mussulman, I will give him my daughter. Only let her get well. If he be an unbeliever, I must confer a world of favours upon him. The wood-cutter came, and said : " I will go and cure her, with God's permission." They immediately brought him to the man who came from the king. They started at once. One day they entered the king's country. They informed the king. He gave orders for him to come directly, and they brought him into his presence. The king ordered the girl to be fetched. The wood-cutter acted according to the Ifrit's directions, and the girl was cured. The king gave him his daughter, and made him a son-in-law. Now, that king had a friend, a king also, and the Ifrit loved his daughter, and was always plaguing that girl. Hearing that the other king's daughter had recovered, he (her father) sent a man and asked for his son-in-law to cure his daughter. The king sent him. When the youth came to the girl he saw that the Div was in her. When the Div saw the youth, he cried : " Look here! I did you a kindness; and I like this girl. Have you come to take her from me? " Thus he got into a great rage and said : " I will go and take that other girl from you." The wood-cutter, terror-stricken, said : " I have not come for the girl, but the woman in the well was my wife. I left her in the well to get rid of her; but now she has got out of the well, and has come here. Wherever I go, she will not leave me. I have fled and come to you. She will come in here too, directly." As soon as the Div heard the words, " She will come in here directly," he cried : " Oh, dear! she has come here too, has she? This place is not for me then, and he let the girl go," and went off; and the king's daughter also was cured.

THE WOMAN WITH TWO HUSBANDS.

(THE TALE OF THE TWENTY-FOURTH VEZIR.)

زمان سابقده مصر شهرنده دله المحتال نامنده بر مکاره¹ عورت وار ایدی
ایکی² اری وار ایدی همان هر بری عورتی کندونک³ بیلوردی و عورت
چوق زمان ایکیسنه دخی عورتلک ایلدی اما اول ادملر بری برینک بو
حالزندن هیچ آکا اولمدیلر و بو ارلرک کارلری بری⁴ عیار و اول بری اوغری⁵
ایدی و ایکیسی دخی عورتک شاکردلری ایدی. کونلرک بر کون اوغری
بازاره بر مال کتوروب بیع ایدرو اقچه سنی الور و اول مالی تسلیم ایلدیکی
آدم ایله بر غیری آدم راست کلوب ایدر الحمد لله نشان بلیندی سائر
مال دخی سنده در تیز بکا سویله دیدی اول ادم ایتدی سوزک ییلده
سویله بن بومالی صتون بها ایله آلدن سن ایسه بکا سویله دیهرک بندن
بویله مال استرسن اوغری بونلری کوررب همان طبان⁶ قالدیروب اوینه
کلدی خاتونه ایتدی خاتون اوغریلغم طویلدی بکا بر مقدار اتمک کتور بر
غیری یره کیدهیم بو غوغا بر طرف اولنجیه دکین دیدی خاتون بر چورک⁷
و بر قیون قوبروغی حاضر ایدوب اول چورکک یاروسیه قوبروغک یاروسنی
کسوب اوغرییه ویردی اوغری الوب یوله کتدی و بر زماندنصره عیار
چیقه کلدی ایتدی خاتون بو کون عیارلغم طویلدی بکا بر مقدار اتمک
ویر بر قاچ کونه قدر کورنمییم بشقه محله کیدهیم دیدی خاتون دخی
اوغریدن باقی قالان یارم قوبروغی عیاره ویردی الوب یوله کتدی مکر مقدم
کیدن اوغری واروب بر لطیف پوکاره⁸ و لطیف کولکویه ایرشوب اول لطیف

(1) The feminine of the Arabic word مکار mekkar, 'a knave, or cheat.'—(2) Er, an old Turkish word for 'a husband,' or 'a man.'—(3) Generally spelt کندی kendi.—(4) A. Ayyar, 'a rogue, impostor, cheat.'—(5) Oghrou (obsolete), 'a thief, robber.'—(6) Taban, 'the sole of the foot;' taban kaldirmak, 'to take to one's heels.'—(7) Cheurek, 'a kind of cake, or bun.'—(8) Pounar, 'a spring, fountain;' often spelt پینار pingar.

صوبك باشنه اوتوروب چورك ايله قوبروغى چيقاروب يمك مراد ايلدى همان عيار دخى اول محله چيغه كادى اول دخى اول پوكار كنارينه اوتوروب اتمكى و قوبروغى چقارديكه بيه اوغرى قزداش كل برابر طعام ايدهلم ديدى عيار كلى عيار كندينك چوركنه باقدى و اوغرينك چوركنه باقدى كورديكه برى برينه بكزر ايكيلى بر بره كتورديلر كه بر چوركدر و قوبروق پارچه لرني دخى برره كتوروب انى دخى كورديلر كه بر قوبروقدر عيار تعجب ايدوب قزداش صورتى عيب اولماسون نه محلدن كلورسن ديدى خرسز ايتدى مصردن كلورم عيار ايتدى خانه كز نه يرده اولور اوغرى مصرده بنم خانم دله المحتالك خانه سيدر و اول قارى بنم عورتمدر عيار ايدر اول خانه بنمدر و اول قارى بنم عورتمدر و نيچه سنه در بن انده ساكن اولورم شمدى نيچون يلان سوبلرسين اوغرى ايدر بره¹ آدم سن دلى ميسن يوخسه لطيفه مى ايدر سن بوجه يلدز اول بنم نكاحلى عورتمدر ديوب ارايرده غوغا چوغالدى پس عيار ايتدى بونده غوغا ايتمك فائده سى يوقدر كل سنكله عورتك ياننه كيدهلم و اكا صورله قنغيمزك ايدوكى اول وقت معلوم و عيان² اولور ديدى پس ايكيلى دخى قالقوب عورتك ياننه كلديلر.

خاتون انلرى كورنجه حال نيدوكنى³ بلدى ايكي سنه دخى ير كوستردى كچوب ايكي سنك قوشولنده اوتوردى عيار ايتدى بره عورت سن كيمك عورتى سن عورت ايتدى و الله شمديه قدر ايكي كزك دخى عورتى ايدم اما شمديدن صكره قنغيكزك هنرى زياده اولور ايسه بنم ارم اولدر ايكي كز دخى برر هنر اوكرتم قنغيكزك هنرى زياده اولور ايسه انك عورتى اولورم صحيح ديدى ايكيلى دخى بو قوله راضى اولديلر عيار ايتدى بو كون بن عيارلق ايده يم صكره سندخى هنريكى كوستر ديدى پس عيار ايله اوغرى قالقوب بازاره وارديلر عيار كورديكه بر فرنك بر كيسه يه

(1) Bré ! 'Sirrah ! fellow !'—(2) Ayan, 'manifest.'—(3) Or ايدوكنى

بيك التون قويدى و قويننه¹ قريوب بازاره كتدى فى الحال عيار فرنكك
 آردينه درشوب بازار اراسنده ايريشوب بر ظرافته² فرنكك قوينندن
 التوننى چالدى بر مخفى³ يره واروب التونك طقوزينى الوب و كندرناك
 اسمى يازلمش بر كومش يوزوكنى پارمغندن چيقاروب كيسه نك ايچنه
 قريوب و كلوب فرنكك قويننه قويدى بو جمله ايشلى اوغرى كوردى پس
 عيار طولاشوب فرنكك اوكنه چيقوب يقاسنه ياپشوب بر قاچ كره
 اوروب ايتدى بره لعين⁴ بنم كيسم ايله بنم التونلريمى نيچون الدك
 فرنكك ايتدى وار ايشكه كيت بنى قوى⁵ سن كيم سن هنوز بن بلم
 ديدى عيار ايتدى سن بنى بلمك لازم دكلدر كل سنكه محكمه⁶ كيده لم
 فرنكك راضى اولدى معاً كتديلر عيار دعوى ايلدى قاضى فرنكه صوردى
 سنك التونلر قاچ دانه در فرنكك ايتدى بيك التوندر عياردن صوردى
 سنك قاچ دانه ايدى طقوز يوز طقسان بر دانه در و هم بنم اسم يازلمش
 كومش يوزوكم كيسه نك ايچنده بيله در ديدى قاضى كيسه يي چيقاروب
 سايديلر تمام طقوز يوز طقسان بر و يوزك دخى ايچنده چيقدى پس
 فرنكك بر قاچ سله⁷ ايله اورديلر التونلرى عياره وريديلر عيار الوب اوغرى
 ايله برابر عورتك ياننه كلديلر عورت ايدر ايشته عيار بر هنر كوستردى بو
 آنه قدر كمسه مثلنى⁸ ايشتماش ديدى چون⁹ كيجه اولدى اوغرى دخى
 كمندينى¹⁰ الوب عيار ايله شاهك سراينه وارديلر اوغرى كمند الوب
 يوقارو چيقدى اندن عيارى دخى چكوب يوقارى چيقاردى اندن اشاغه
 اينديلر خزينه سنه واروب درلو درلو مفتاحلر چيقاروب قيوپى آچدى و
 شاهك خزينه سنه كيروب عياره ايتدى قالدردى بديك قدر التون يوكلن عيار

(1) *Koın*, 'the bosom or breast pocket, a fob.'—(2) *A. Zarafet*, 'tact, elegance or wit.'—(3) *Makhfi*, 'secret, hidden.'—(4) *A. Laın*, 'accursed one, the devil.'—(5) *Komak*, or *koımak*, generally means 'to place, put,' but here it means 'to leave, or let alone.'—(6) *A. Mahkemé*, or *mehkemé*, 'a court of justice.'—(7) *A. Sillé*, 'a smack on the face, or box on the ear.'—(8) Pronounced *messel* this word means 'a proverb, or parable,' but pronounced *misl* it signifies 'a like thing, the like.'—(9) *P. Choun* means 'when,' or 'as.'—(10) *Kemend*, 'a halter, noose.'

دخی یوکلندی طشره چقدیلر اندن قاز خانیه کیدوب بر قاز دخی طوتدی
 بوغازلیوب اتش یاتدی شیشه¹ طاقوب عیاره چویریدی کندوسی پادشاهک
 یقاق اوطنه سنه طوغرلدی عیار ایتدی نیلرسن² اوغری ایتدی واروب پادشاهه
 سنک و بنم هنرلیمی عرض ایده یم بقالم قنغیمزک هنری زیاده در عورت
 سگامی لایقدر یوخسه بکامی لایقدر دیدی عیار ایتدی کل الله عشقنه کیده لم
 بن عورتدن کچدم سنک اولسون دیدی اوغری ایتدی سن شمدی اوپله
 دیرسن اما یارین پشمان³ اولورسن لکن پادشاه حکم ایلدکده اول وقت
 راضی اولورسن دیوب کندی قپودن کیزلنوب باقدی برکوله⁴ شاهک ایاقلرینی
 اوغار⁵ و هم اغزینده ساقز⁶ چینار⁷ کاه اوپور کاه اوپانور اوغری آهسته⁸ آهسته
 تحتہ التندہ کیزلندی و آت قلینک⁹ اوچنی اوغلانک اغزینہ صوقدی و
 اوغلان قیلی ساقرایله چینادی اوغلان اسنرایکن¹⁰ اغزی اچلدی اوغری
 قیلی چکوب ساقزی اغزیندن چالیدی اوغلان کوزینی آچوب ساقزی اول
 یکا بوبکا ارادی بولمدی چون اراسی بر از کچوب اوغلان اوپودی اوغری بر
 دارو¹¹ بورننه طوتدی اوغلان تمام کندودن کچوب دوشدی اوغری بر زنبله¹²
 قیوب دیواره اصدی و کندو پادشاهک ایاغنی اوغماغه باشلادی عیار قپودن
 بو ایشلری کروردی پادشاه قملداندی¹³ اوغری آهسته آهسته ایتدی شاهم
 اگر دکلرسن بر حکایه نقل ایده یم پادشاه ایدر سویله دکلیه لم اوغری باشلدی
 عیارایله بینلرینده واقع اولان احوالی بیان ایتمک و اراتق اراتق طشره ده اوتوروب
 قازی کباب ایدن عیاره چویرده قاز یاندی دیو خطاب ایدردی حتی عیارایله
 خزینہ سنه کیروب و عیار طشره اوتوروب قازی کباب ایتدیکنی و کندوسی

(1) *Shish*, 'a skewer, a spit,' 'a swelling.'—(2) نه ایلرسن 'What art thou doing?'
 (3) *Pishman*, properly the Persian word پشمان *peshiman*, 'to repent, be sorry.'—
 (4) *Kieulé*, 'a male slave.'—(5) *Oghmak*, 'to rub with the palm of the hand, shampoo.'—(6) *Sakiz*, a kind of gum which is chewed like tobacco in the East.—
 (7) *Chinémek*, 'to chew, masticate,' 'trample on.'—(8) *P. Aheste*, 'softly, slowly.'—
 (9) *Kil*, 'a hair, or bristle.'—(10) *Esnekek*, 'to yawn, gape,' 'to be elastic.'—
 (11) *P. Darou*, or *dari*, 'a drug.'—(12) Generally spelt زنبیل *zenbil*, 'a rush basket, tool-basket.'—(13) *Kimildanmak*, 'to move,' (v.n.).

حيله ايله اوغلان اغ-زندن ساقزى چالديغنى الحامل جمله واقع نه ايسه بيان ايلدى اول سويلر عيار دترر وهم كل كيدهلم ديو اشرت ايدر اوغرى دخی چوپر قاز ينار ديوب خطاب ايدر و دونوب شاهه ايدر اى شاه عياركمى هنرى زياده يوخسه خرسزكمى زياده در عورت بونلرك قنغيسته لايقدر ديدى شاه ايتدى اوغرينك هنرى زياده در و عورت دخی انكدر ديدى پس اوغرى برارز دخی شاهك اياغنى اوغوب شاه اوبودقده اهسته اهسته قالقوب عيارك ياننه كلوب ايتدى شاه عورت اوغرينكدر ديديكنى ايشتندمى عيار ايشتدم ديدى اوغرى عورت كيمكدر ديدى عيار سنكدر ديدى اوغرى ايدر يلان سويلرسن بن ينه واروب شاهدن سوال ايده جكم عيار ايدر الله ايچون اولسون كل كيدهلم قارى دكل استرسن بندخی سنك اولايم اندن قالقوب اول مالى قارينك ياننه كتورديلر اكا دخی بو احوالى بيان ايلديلر عورت تحسين ايدرك اوغرى كندويه ارايدندى¹

(1) *Edinmek*, 'to provide for one's self,' 'procure for one's self,' 'gain for one's self.'

Translation.

In former times there was a crafty woman, in the city of Cairo, called Dallat-ul-Muhtal. She had two husbands, and each one thought she was his own wife, and for a long time she was wife to both. The men were completely unaware of this state of affairs. As regards their calling: one of these men was a sharper, and the other a thief; and both were pupils of the woman. One day the thief went to the bazaar and sold an article, and took the money. Another person meeting the man to whom he had delivered the article, cried out, "Thanks be to God! I have found a clue, you have got my other property; come, speak quickly!" The man replied, "Don't talk nonsense! I bought this and paid for it. You talk thus because you want this property." The thief saw them, and at once took to his heels, and came home. He said to the woman: "Wife! my robberies have been found out; bring me a piece of bread and I will go elsewhere,

until this row has blown over." The woman prepared a cake and a lamb's tail, and cutting them in two, gave the thief a half of the cake and a half of the lamb's tail. The thief took them, and went on his way. After a time the sharper came too, and said: "Wife! my swindling has been detected, give me a piece of bread. I will not appear for a few days, and go somewhere else." The woman gave the sharper the remaining half of the lamb's tail, and he departed. However, the thief, who went first, coming to an agreeable shady place, and a nice spring of water, sat down by that agreeable water, and took out the bread and the lamb's tail, and was about to eat, when, lo! the sharper also came to that place, and sat down at the edge of the spring. On his sitting down, and taking out the lamb's tail, the thief said: "Come mate, let us dine together." The sharper approached, and looked at his own cake and the thief's. He saw they resembled each other. They put them together, and it was one cake. They then put the pieces of the lamb's tail together, and found they were one tail. The sharper was astonished, and said: "There's no offence in asking. Where do you come from?" The thief said: "I come from Cairo." The sharper replied: "Where is your house." The thief said: "My house is Dallat-ul-Muhtal's house, in Cairo; and she is my wife." The sharper said: "That house is mine, and that woman is my wife, and I have lived there for how many years. Now why do you tell lies?" The thief said: "Fellow! are you mad, or are you joking? She has been my married wife for many years." Thus talking the dispute waxed greater and greater. At last the sharper said: "There is no use in our quarrelling here; come, let us go to the woman, and ask her. Then we shall see whose wife she is." Then the two arose, and came to the woman. As soon as the woman saw them she knew what was the matter. She showed them both a seat, and sat down before the two. The sharper said: "Holloa, wife! whose wife are you?" She said: "Wallah,* hitherto I have been the wife of both of you, but henceforth he will be my husband who is the cleverer. I taught you both to be skilful, but whoever's skill is greater, I will be his wife." They both consented to this agreement. The

* 'By God!'

sharper said: "To-day I will do some swindling, then you can show your skill." Then they both arose, and went to the bazaar. The sharper noticed that a Frank put a thousand pieces of gold into a purse and the purse into his bosom, and went to the market. The sharper at once followed the Frank, reached him in the middle of the bazaar, and, by a skilful trick, stole it out of his pocket. He then went into a secret place, took nine gold pieces out of the purse, and taking off his finger a ring engraved with his own name, put it into the purse, and came back and put it into the Frank's pocket. The thief saw all this. Then the sharper made a circuit, came in front of the Frank, seized him by the collar and beat him several times, saying: "Halloa, you devil! why did you take my purse and my gold pieces." The Frank said: "Go about your business. Go, and let me alone. Who are you? I have never seen you until now." "There is no necessity for you to know me. Come! we will go together to a Court of Justice." The Frank agreed, and they went together. The sharper prosecuted, and the Cadi asked the Frank: "How many are your pieces of gold?" The Frank said: "A thousand pieces of gold." He (then) asked the sharper: "How many are yours?" "Nine hundred and ninety-one pieces, and even there is a silver ring of mine, on which my name is written, inside the purse." The Cadi took out the purse and counted. Exactly nine hundred and ninety-one came out, and a ring. They gave the Frank a few smacks on the face, and the money to the sharper, who took them and returned with the thief to the woman. The woman said: "Behold! he has shown skill the like of which has hitherto not been heard of." When night came the thief took a slip-knot and went with the sharper to the king's palace. The thief took his slip-knot and climbed up, and then, pulling, got the sharper up. They descended (inside). They went to the treasury, and, taking out various kinds of keys, opened the door, and entered the king's treasury. The thief said to the sharper: "Pick up and carry as much gold as you can." The sharper loaded himself and they went out. They then proceeded to the poultry house, took a goose and killed it, lit a fire and put it on a skewer, which the sharper turned. The latter then went in the direction of the king's bedroom. The sharper said: "What are you doing?" The thief said: "I am going to the king

to submit our skill to him. We shall see which of us has the greater skill, and whether you or I deserve the woman." The sharper said: "Come! for God's sake let us go away, I have given up the woman. Let her be yours." The thief replied: "You say so now; but tomorrow, you will be sorry for it, but when the king has arbitrated then you will be satisfied." So saying, he, hiding himself behind the door, peeped in. A male slave was shampooing the king's feet, and chewing mastic, sometimes awake, sometimes asleep. The thief softly hid himself under the throne; and stuck the end of a piece of horse-hair into the boy's mouth. The boy chewed up the hair with the mastic, but he yawned and opened his mouth. The thief pulled the hair, and drew the mastic out of his mouth. The boy opened his eyes and looked for the mastic on this side and on that side, but after a short interval fell asleep. The thief held a drug to his nose, the boy became quite unconscious and dropped down. The thief put him into a rush-basket and hung him up on the wall, and began to shampoo the king's foot himself. The sharper saw all things from the door. The king moved, the thief softly said: "Sire, if you desire it, I will tell you a tale." The king said: "Tell it me, and I will listen." The thief commenced to relate everything that had happened between him and the sharper, and from time to time looking out, addressed the sharper, who sat outside turning the goose, saying: "Turn, turn, the goose is burning." He even explained that he had entered the king's treasury with the sharper, that the sharper was sitting outside turning the goose, and that he by a trick had stolen the mastic out of the slave's mouth, in short all that had occurred. The sharper trembled and beckoned to him for them to go. The thief replied: "Go on turning, the goose is burning;" and turning to the King said: "Oh, King! is the skill of the sharper greater or that of the thief? and which deserves the woman." The king said: "The skill of the thief is greater, and the wife is his." Then the thief shampooed the king's leg a little, and when he fell asleep, he softly arose, and coming to the sharper's side, said: "Have you heard that the king says that the woman is the thief's." The sharper said: "I have heard it." The thief said: "The woman is whose?" The sharper replied: "Yours." The thief said: "You are telling lies,

I will go again, and ask the king." The sharper said : " For God's sake, let it be. Come ! let us go. Not only the woman, but I will be yours, if you wish." Then they arose, and brought those riches to the woman, and explained how things were. The woman approved, and took the thief as her husband.

TOOTI-NAMÉ.

The *Tooti-Namé*, or "Parrot's Book," is a Turkish version of the Fables of Bidpai.
The tales are amusing, and well adapted for practice in reading for students.

THE STORY OF SAÏD.

حکایه سعید

دیار¹ حلبده² بر بازارکان³ وار ایدی اسمنه خواجه⁴ بهرام دیرلردی بونک
اون بش یاشنده بر محبوب⁵ اوغلی وار ایدی اسمنه سعید دیرلر ایدی بر
کون سعید اتنه سوار⁶ اولوب حلبک طشرة باغلرینه⁷ کیدوب وافر کنرینوب⁸
کیرویه رجعت⁹ و خانه سنه کلورکن یولی بر حمامه¹⁰ اوغرایوب¹¹ ائنگ
ایقلری¹² سورچوب¹³ یقلدی¹⁴ سعیدک دخی عقلی باشندن کیدوب
بیهوش¹⁵ اولدی حمامدن عورتلر چقوب کیدرکن سعیدی اول حانده کوردیلر
و اه یازق¹⁶ شول محبوب هلاک¹⁷ اوله جق دیو سعیدی بر قاچی¹⁸ صوقوب¹⁹ بو
حالی سوبلدیلر تیز طشرة کلوب سعید الوب حمامک بر تنها²⁰ یرنده
یاتوردی یوزینه صو سریوب²¹ معالجه²² قیدنده²³ ایکن مکر²⁴ شهر حلبده
خوجه یوسف نامنده بر بازارکان وار ایدی بونک کلوش نامنده بر محبوبه
قری اولوب دنیاده مثلی²⁵ نایاب²⁶ و سنی²⁷ اون بش ایدی اتفاق²⁸ اول
کون اولدخی حمامده بولندی سعید بران²⁹ خوش³⁰ اولوب عقلی باشنه

(1) *Diyar*, 'a country.'—(2) *Haleb*, 'Aleppo.'—(3) *P. Bazirghian* (*bazirghan*), 'a merchant.'—(4) *P. Khajé* (*khoja*), 'a gentleman, schoolmaster, teacher, professor, a civil servant.'—(5) *A. Mahboub*, 'beloved, lovely.'—(6) *Surwar olmak*, 'to mount.'—(7) *P. Bagh*, 'a vineyard' (in poetry, 'a garden').—(8) *Ghezme*, 'to promenade,' *ghezinmek*, 'to walk about without any object.'—(9) *A. Rijsat*, 'returning.'—(10) *A. Hammam*, 'a bath.'—(11) *Oghramak* (*v. n.*), 'to pass by, or through, to touch at.'—(12) *Ayak*, 'a foot.'—(13) *Surchmek*, 'to slip.'—(14) *Yikilmak*, 'to fall, or be pulled down.'—(15) *P. Bi-housh*, 'insensible.'—(16) *Ah! yazik*, 'What a pity!'—(17) *Helak olmak*, 'to perish.'—(18) *Bir katch*, 'a few.'—(19) *Sokmak*, 'to push in.'—(20) *P. Tenha*, 'lonely.'—(21) *Serpme*, 'to sprinkle.'—(22) *Mualejé*, 'curing, medical treatment.'—(23) *A. Kaïd*, 'fixing one's attention on any thing.'—(24) *P. Méjher* (*méyer*), 'but, however.'—(25) *A. Misl*, 'a like thing, or quantity.'—(26) *P. Nayab*, 'not existing,' 'not to be found.'—(27) *A. Sin*, 'age.'—(28) *A. Itifak*, 'chance, by chance.'—(29) *P. Ber-an*, 'thereupon.'—(30) *P. Khosh*, 'agreeable, well.'

کلدی حالهسی¹ و جاریه لری² سوندی³ کلنوش بو احوالی⁴ اشتدی کندی
 کندویه ایتدی بو سعید کوزلکده و محبوبلکده مدح⁵ ایدرلربوندن ايو فرصت⁶
 اولمزباری⁷ بر نظر ایدیم دیو کلوب عورتلر⁸ اراسندن جمال⁹ سعیده نظر¹⁰
 ایلیمکده بز کله لم سعیده صو استدی ویردیلر ایچرکن کلنوشک جمالی سعیدک
 دید¹¹ مستانه سنه¹² راست¹³ کلوب یا بو ملک¹⁴ صورت¹⁵ قز کیمکدر دیوب
 عشقه¹⁶ کرتار¹⁷ اولدی قزدخی تماش¹⁸ ایدر کن سعیده تعشق¹⁹ ایدوب
 ایکی طرفدن بازار عشق کرم²⁰ اولدی حاصل مرام سعیدک بریرنده علتی²¹
 قلمیوب حاله سنک النی بوس²² ایدوب حمامدن طشره اتنه سوار اولوب
 خانه سنه کلدی طایه سنی²³ چاغروب²⁴ تنها بویننه²⁵ صارلدی²⁶ احوالنی سویله دی
 و حاله قادین انده ایدی جاریه لر اول قزی بلیرلر کیمک قزیدر سندن خبر
 استرم دیو نیاز ایلدی طایه ایتدی شهر حلبده خوجه یوسفک قزندن کوزل
 قز یوقدر هله بز سوال ایدیم دیوب حاله سنک جاریه لرندن خبر الدی
 خوجه یوسفک قزیدر دیو کلدی سعیده خبر ویردی سعید طایه نک الینه
 و ایاغینه دوشوب او قزه بندن سلام کتوروب حاله اعلان²⁷ ایله دیدی
 خلاصه طایه مشفق²⁸ او لمغله تیز²⁹ واروب قز ایله بولشوب ابتدا³⁰ ای نادر³¹
 دوران³² سعید سنی حماده کوروب سزه تعشق ایلمش دیو سلامنی تبلیغ
 ایلدی کلنوش مسرور³³ اولوب ابتدا ای طایه قدین اولکون بندخی انک

(1) *Hale*, 'an aunt.'—(2) *A. Jariyé*, 'a female slave, girl.'—(3) *Sevinmek*, 'to be glad.'—(4) *A. Ahwal* (pl. of *hal* *hıl*), 'state.'—(5) *Medh etmek*, 'to praise.'—(6) *A. Fursat*, 'an opportunity.'—(7) *Bari*, 'at least, at any rate.'—(8) *A. Avret*, 'a woman.'—(9) *A. Jemal*, 'beauty.'—(10) *Nazr etmek*, 'to look.'—(11) *P. Didé*, 'an eye.'—(12) *P. Mestané*, 'intoxicated.'—(13) *Rast ghelmek*, 'to meet.'—(14) *A. Mélek*, 'an angel.'—(15) *A. Souret*, 'form, figure'; *mélek souret*, 'who has an angel's form.'—(16) *A. Ashk*, 'love.'—(17) *P. Ghiriftar*, 'seized.'—(18) *Tamasha etmek*, 'to view, survey.'—(19) *Taashuk etmek*, 'to fall in love.'—(20) *P. Gherm*, 'warm,' 'swift.'—(21) *A. Illet*, 'a disease.'—(22) *P. Bous*, 'a kissing'; *bous etmek*, 'to kiss.'—(23) *Dayé*, 'a foster-mother.'—(24) *Chaghirmak*, 'to call.'—(25) *Boyoun*, 'the neck.'—(26) *Sarılmak*, 'to entwine one's self, embrace.'—(27) *Plan éilémek*, 'to make known, inform.'—(28) *A. Mushfik*, 'compassionate, kind.'—(29) *P. Tiz (tés)*, 'quick, quickly.'—(30) *A. Ibtida*, 'a commencement, beginning'; (*adv.*) Turkish, 'first of all.'—(31) *A. Nadir*, 'rare.'—(32) *P. Deveran*, 'the world, time;' thus *Nadiré-s-deveran*, 'Oh, rare one of the age!'—(33) *A. Mesrour*, 'delighted.'

عشقنه گرفتار او لمشم او کوندنبرو سلام کوندرد جگ بر واسطه¹ بوله مدم دیو
 سعیده سلام و وافر هدایا² کوندردی طایه کلوب سعیده هدایالری و سلامی
 تبلیغ³ ایلدی بونک اوزرینه بر قاچ کون مرور⁴ ایدوب کلنوش والدہ سیله
 خوجه بهرامک خانه سنه زیارتہ⁵ کلدی طایه یی مخفیجه بولوب ابتدا ای
 طایه قدین بنی بو کون دیدار⁶ سعیده ملاقی ایلہ زیرا صبرہ قرارم قالمدی
 دیدی طایه ایتدی بن واروب سعید ایلہ مشاورہ ایدہ ایم

(1) *A. Vasité*, 'a means.'—(2) *A. Hedaya*, 'presents.'—(3) *Teblich etmek*, 'to forward.'—(4) *Murour etmek*, 'to pass.'—(5) *A. Ziaret*, 'a visit.'—(6) *P. Didar*, 'the sight of any one, after absence;' 'the face.'

Translation.

There was a merchant in the country of Aleppo, called Khoja Behram, who had a handsome son, fifteen years of age, whose name was Saïd.

One day Saïd mounted his horse and went to the vineyards outside Aleppo. After riding about for a long time he returned. While on his road back he passed by a bath, and, his horse's foot slipping, he was thrown off, and became senseless. The women coming from the bath saw Saïd in that condition, and some of them reported it, and they came and took Saïd and laid him down in a quiet place in the bath, sprinkled water in his face and tried to restore him.

Now there was (another) merchant in Aleppo who had a lovely daughter called Gulnush, fifteen years of age, the like of whom was not to be found in the world, who happened to be in the bath that day. Saïd, in the meanwhile, had got better, and his senses returned; and his aunt and her women rejoiced. Gulnush, hearing of this affair, said to herself: "They extol this young man and say he is handsome and nice. There could not be a better opportunity. I will just have one look at least." So saying she came and looked at him, and called for water for Saïd. They gave it to her, and while he was drinking it, the beauty of Gulnush met his intoxicated gaze, and he said: "Who is this maiden with the form of an angel?" and

fell in love with her. The maiden also, on beholding Saïd, fell in love with him, too ; in short, the love was mutually ardent. Saïd being completely recovered, kissed his aunt's hand, left the bath, mounted his horse and went home. He then sent for his foster-mother, and, when they were alone, threw himself on her neck, and told her how matters stood, and that his aunt and her women had been there and knew whose daughter the maiden was, and that he wanted her to find out. The foster-mother said : "There is no girl in Aleppo prettier than Khoja Yousouf's daughter." She went and inquired of the aunt's women, and came and told Saïd that the girl was Khoja Yousouf's daughter. Saïd fell at the feet of his foster-mother and said : "Take my compliments to that maiden, and tell her my condition." Finally his foster-mother had compassion on him, and went directly to the girl, and bringing his compliments, addressed her thus : "Oh, rare one of the age ! Saïd has seen you in the bath, and fallen in love with you." Gulnush was delighted, and said : "Oh, Madam ! I also fell in love with him that day, and since then I have not been able to find a means of sending my greeting to him." So saying, she sent her salutation to Saïd, and numerous presents, and the foster-mother brought them to him. A few days having elapsed after this, Gulnush went with her mother on a visit to Khoja Behram's house. She saw the foster-mother privately, and said : "Oh, Madam, my patience is exhausted, let me see Saïd to day." The foster-mother replied : "I will go and speak to Saïd."

SULTAN SULEYMAN THE MAGNIFICENT.*

GRANDEUR.

خلق ایچنده معتبر¹ بر نسنه² یوق دولت³ کبی
اولمیه دولت جهانده بر نفس⁴ صحت کبی .

سلطان سلیمان قانونی .

(1) A. *Mutéber*, 'esteemed.'—(2) *Nesné*, 'a thing.'—(3) A. *Devlet*, 'empire, prosperity.'—(4) A. *Néfes*, 'the breath;' *nefs*, 'the soul, the flesh, the passion.'

Translation.

"There is nothing so esteemed by the people as grandeur (empire); whereas there is nothing so good in worldly grandeur as one breath of health."—(*Sultan Suleyman, the Law-giver*).

* This great monarch, who was distinguished both for his victories and his literary talent, is called by Europeans 'Suleyman the Magnificent,' but by the Turks 'Suleyman the Law-giver.'

MESHIHI.

MESHIHI is a Turkish poet who excelled in describing the beauties of nature, and may be called the Longfellow of the Turks. He was born near Uskub. His productions were highly esteemed by his contemporaries ; indeed so much so that the Grand Vezir, Ali Pasha, the Eunuch, gave him a fief on the revenues of which he existed, and also appointed him Secretary of the Divan, in consequence of a poetical petition Meshihi had addressed to the Prime Minister. This poem is still extant. It appears, however, that Meshihi was not so good an official as a poet, and neglected the duties of his office to indulge in dissipation. The Sultan, on learning this, considerably reduced his salary. After his patron Ali Pasha's death, Meshihi again solicited government employment, but unsuccessfully. He died in the year of Hejira 918 (1512 Anno Domini).

THE MERRY SPRING.

دکه¹ بلبل² قصه³ سن⁴ کم⁵ گلدی ایام⁶ بهار⁷
 قوردی⁸ هر باغده هنکامه⁹ هنکام¹⁰ بهار¹¹
 اولدی سیم¹² افشان¹³ اکا ازهار¹⁴ بادام¹⁵ بهار¹⁶
 عیش و نوش ایت کم کچر بو ایام بهار¹⁷
 ینه انواع شکوفیله¹⁸ بزندی¹⁹ باغ²⁰ و راغ²¹
 عیش²² ایچون قوردی چیچکلی صحن کلشنده اوتاغ²³
 کم بلور اول بهاره دک که و کیم اوله صاغ²⁴
 عیش و نوش²⁵ ایت کم کچر قالمز بو ایام بهار²⁶
 طرف کلشن نور احمد برله مالا مالدر²⁷
 سبزه لرنده صحابه²⁸ لاله²⁹ خیر الادر³⁰
 هی محمد امتی وقت حضور³¹ حالدرد³²
 عیش و نوش ایت کم کچر قالمز بو ایام بهار³³
 رخلری³⁴ رنگین³⁵ کوزلر در کلپله لاله³⁶
 کم قولاتلرینه درلو جوهر اصمیش زاله³⁷
 الدانوب صمه که بونلر بویله باقی قاله³⁸
 عیش و نوش ایت کم کچر قالمز بو ایام بهار³⁹

(1) *Dinlémek*, 'to listen.'—(2) *P. Bulbul*, 'the nightingale.'—(3) *A. Kisa*, 'a tale.'—
 —(4) *Kim* (in old books used for *که* *ki*), 'for, because.'—(5) *A. Eyyam*, 'days.'—
 (6) *A. Bahar*, 'spring.'—(7) *Kourmak*, 'to set going, to place in working order, to
 pitch, to plan.'—(8) *P. Henghiamé*, 'a tumult.'—(9) *P. Henghiam*, 'time.'—(10) *P. Sim*,
 'silver.'—(11) *P. Efshan*, 'scattering, who scatters.'—(12) *A. Ezhar* (pl. of *زهرة*),
 'flowers.'—(13) *P. Badam* (or *بادام* *badem*), 'an almond.'—(14) *P. Shughioufé*, 'a blossom,
 flower.'—(15) *Bézenmek*, 'to adorn one's self, put on one's best clothes.'—(16) *P.*
Bagh, 'a garden.'—(17) *A. Ish*, 'pleasure, jollity, gaiety.'—(18) *P. Noush*, 'drink-
 ing.'—(19) *A. Sahabé* (pl. of *صاحب*), 'companions' (especially of Mohammad).—
 (20) *P. Lalé*, 'a tulip.'—(21) *Husour*, 'tranquillity, pleasure.'—(22) *A. Hal*, 'the
 present.'—(23) *P. Roukh*, 'the cheek.'—(24) *P. Renghin*, 'coloured, capital, funny,
 varied in colour.'—(25) *P. Zhalé*, 'a dewdrop, dew.'

کتدی اول دملر که اولوب سبزله صاحب فراش¹
 غنچه² فکری کلشنک اولمشیدی بغرنده³ باش
 کلدی بر دم کم قراردی لاله‌لرله طاغ و تاش
 عیش و نوش ایت کم کچر قالمز بو ایام بهار
 ابر کلزار اوستنه هر صبح⁴ کوهر⁵ بار⁶ یکن
 نفحه⁷ باد⁸ سحر⁹ پر زافه¹⁰ تاتار یکن
 غافل اولمه عالمک محبوبلیغی وار ایکن
 عیش و نوش ایت کم کچر قالمز بو ایام بهار
 بوی¹¹ کلزار اتدی شولدکلو¹³ هوای مشکذاب¹⁴
 کم یره اینکجه اولور قطره¹⁵ شبنم¹⁶ کلاب¹⁷
 چرخ¹⁸ اوتاق¹⁹ قوردی کلسقان اوستنه کونلک²⁰ سحاب²¹
 عیش و نوش ایت کم کچر قالمز بو ایام بهار

(1) A. *Firash*, 'a bed;' *sahib-firash*, 'ill in bed.'—(2) P. *Ghonché*, 'a rosebud.'—
 (3) *Baghır*, 'the bowels' ('the breast'), obsolete.—(4) A. *Soubh*, 'the morning.'—
 (5) P. *Ghevher*, or *ghiuhher*, 'a pearl, or precious stone.'—(6) P. *Bar*, 'pouring;' *ghevher-bar*, 'which pours out pearls or precious stones.'—(7) A. *Nefhé*, 'a breath.'—
 (8) P. *Bád*, 'the wind.'—(9) A. *Sahr*, 'the early morn.'—(10) P. *Nafé*, 'a bag of musk;' 'the navel.'—(11) P. *Boui*, 'scent.'—(12) P. *Ghiulzar*, 'a bed of roses.'—(13) *Dinlou*, 'manner, kind;' *shol*, 'that;' *shol-dinlou*, 'in such a manner.'—
 (14) P. *Mushk*, 'musk;' *nab*, 'pure.'—(15) A. *Katré*, 'a drop.'—(16) P. *Shebnem*, 'dew.'—(17) P. *Ghiulab*, 'rose-water.'—(18) P. *Charkh*, 'the universe, firmament.'—
 (19) *Otak*, 'a large tent.'—(20) *Ghiunluk*, 'frankincense.'—(21) A. *Séhab*, 'a cloud.'

THE MERRY SPRING.

[The following free translation of the above appeared some years ago in a collection of Oriental tales, &c., in English, published by the Author of this volume.]

Hark ! 'tis the nightingale !
 Come, let us spring-time hail ;
 For joy's own bower,
 'Neath the almond-flower
 In the spring-time 's to be found.

Oh! hear the spring's voice,
And laugh and rejoice ;
For the merry spring,
On Time's swift wing,
Doth quickly, quickly pass.

Flowers cover hill and dale,
Arid heath and smiling vale ;
But a fleeting thing
Is the merry spring,
And ne'er may you see her more ;
So hear the spring's voice,
And laugh and rejoice ;
For the merry spring,
On Time's swift wing,
Doth quickly, quickly pass.

The groves are all bright
With " Ahmed's light." *
Oh, people of Mahomet, come,
For pleasure's season 's now begun.
And hear the spring's voice,
And laugh and rejoice ;
For the merry spring,
On Time's swift wing,
Doth quickly, quickly pass.

The rose and the tulip, in the fresh, crisp air,
Look as blooming and charming as damsels fair ;
And the dew on the leaves, the dew-drops of morn,
With fairy-like diamonds these sisters adorn.

Then hear the spring's voice,
And laugh and rejoice ;
For the merry spring,
On Time's swift wing,
Doth quickly, quickly pass.

* A kind of flower.

The season of darkness and sickness is o'er,
And the plants and the flowers recover once more,
And, passive and sorrowful, down on its breast,
Doth the rosebud no longer its sickly head rest.

Then hear the spring's voice,
And laugh and rejoice ;
For the merry spring,
On Time's swift wing,
Doth quickly, quickly pass.

The clouds in their passage, at early morn,
The rosebuds with fresh sparkling gems adorn,
And the gentle zephyrs, as on they sweep,
The earth in the musk of Tartary steep.

Then hear the spring's voice,
And laugh and rejoice ;
For the merry spring,
On Time's swift wing,
Doth quickly, quickly pass.

The scent of the roses, as it upward flies,
Meets the dew of the morn as it comes from the skies,
And together they mingle, and downward fall,
Every drop of the dew rosewater all.

Then hear the spring's voice
And laugh and rejoice ;
For the merry spring,
On Time's swift wing,
Doth quickly, quickly pass.

MODERN WRITERS.

KEMAL BEY.

KEMAL BEY was one of the greatest of modern Turkish authors, if not the greatest. He was a poet, novelist, dramatist and journalist, and excelled in all branches of literature. His novels are nearly as good as those of Sir Walter Scott or Alexander Dumas, and his political articles in the *Ibret*, and other Turkish newspapers, are very ably written. His political ideas, which had been cultivated by the study of European history and literature, were in advance of his age in Turkey, and during the reign of Sultan Abd-ul-Aziz, he was exiled, and came to London, where he appears to have enjoyed himself and profited by what he saw, if we judge by the interesting description of London which he has bequeathed to his countrymen. He was acquainted with the languages and literatures of Persia, Arabia, England and France. While in London he published a Turkish journal called the *Hurriyet* ("Liberty"), which contained some remarkable articles suggesting reforms in the government of Turkey. He seems certainly to have been a good patriot, although some of his ideas were not approved of by his government. After a long stay in England he was allowed to return to his native land, and became eventually governor of the island of Scio. Notwithstanding his official duties his devotion to literature still continued. Unfortunately, last year, death put a stop to his literary activity at the early age of forty-eight.

I may, I think, appropriately conclude these few remarks about this great author, whom I had the privilege of being personally acquainted with, by a quotation from his own works, which shows that he deeply felt what a fleeting thing life is:—

"لایقیلہ دوشونلسون . انسانک حیاتی یالکز استقبالدن عبارت دکلمیدر ؟

ماضی نه در ؟ بر موت ابدی . . . حال نه در ؟ بر نفس واپسین

"If we rightly reflect, the life of man consists only of the Future. What is the Past? A perpetual death. What is the Present? One's last breath."

LONDON.

بتون ممالك متمدنیهی¹ طولاشمغه² نه حاجت³. انسان یالکز لوندریهی
امعان⁴ نظرله تمامشا⁵ ایلسه کورهجکی بدایع⁶ عقله وله⁷ کقورر. لوندریه
انموزج⁸ عالم دینلسه مبالغه⁹ دکدر. روی ارضده موجود اولان اثار ترقینک¹⁰
فوطوغراف ایله رسمی النمش اولسه مدنیت¹¹ حاضریهی انجق لوندره قدر
کوستره بیلور. بناء علیه بده مثال¹² اوله رق انی اختیار ایندک.
بو مملکت ریب¹³ و کمان¹⁴ بلوطلری ایچنده مستور اولان اقبال¹⁵ بشر¹⁶
کبی اکثریت اوزره بر قره دومان ایله محاط¹⁷ و حتی کوبا که عادات
مدنیت احجار¹⁸ واشجارینه وارجه یه قدر سرایت¹⁹ ایتمش کبی خانهلری
بیله سیاهلره²⁰ مستغرق کورینور. فقط او نقاب²¹ ظلمانیینک²² ماوراسنه
تعلیق نظر اولنورسه نازنین²³ دلربای²⁴ تمدن²⁵ نظر قریب افکار اوله جق بر
زینت و سلطنت ایله عرض دیدار ایتمکه باشلار که بدایع پسند اولان
کوکلر ایچون حسن اندامه²⁶ مفتون اولماق احتمالك خارجده در.
لوندرده بولنان بر آدم احکام²⁷ عدالتک²⁸ جریاننی²⁹ کورمک ایسترسه
اوکنه هر شیدن اول مرکز تشریع اولان و دنیاه کوردیکمز قواعد سیاستدن
همان بر چوغنک مهد³⁰ ظهوری بولنان او قوجه پارلمنتو چقار که - یالکز

(1) A. *Mutémelen*, 'civilized.'—(2) *Dolashmak*, 'to go round, walk round, travel round.'—(3) *Né hajet*, 'what necessity?'—(4) A. *Iman*, 'regarding attentively.'—(5) *Temasha*, 'viewing, seeing' (any sight).—(6) A. *Bedai*, 'wonders.'—(7) A. *Velé*, 'astonishment, amazement.'—(8) *Unnuzaj*, 'type, pattern, model.'—(9) A. *Mubalagha*, 'exaggeration.'—(10) A. *Terakki*, 'progress.'—(11) A. *Médeniyyet*, 'civilization.'—(12) A. *Misal*, 'an illustration, an example, a counterpart.'—(13) A. *Réib*, 'doubt.'—(14) A. *Ghiouman*, 'doubt, suspicion.'—(15) A. *Iklal*, 'good luck.'—(16) A. *Besher*, 'mankind, a human being, a man.'—(17) A. *Mouhat*, 'surrounded.'—(18) A. *Ahjar*, 'stones' (pl. of حجر *hajar*).—(19) *Sirayet etmek*, 'to be communicated,' 'to be contagious.'—(20) P. *Siyah*, 'black, blackness, a black spot.'—(21) A. *Nikab*, 'a veil.'—(22) A. *Zoulmani*, 'dark.'—(23) P. *Nazénin*, 'a beautiful girl.'—(24) P. *Dilruba*, 'charming.'—(25) A. *Témédoun*, 'oivilization.'—(26) P. *Endam*, 'figure, stature, symmetry.'—(27) A. *Ahkiam*, 'influences,' 'principles,' 'commands.'—(28) A. *Adalet*, 'justice.'—(29) A. *Jéréyan*, 'a being current, happening taking place.'—(30) A. *Mehd*, 'a cradle.'

بناسنه باقلسه افکار¹ عمومیه‌نک دهشت و مقاومتی نظر اداره‌یه قارشو بر جسمانیت² کسب ایتمش و کویا که اوجسم هائل دکمه³ بر صدمه ايله زوالدن مصون اولدیغنی کوسترمک ایچون تحجر⁴ ایلمش قیاس اولنور.

ایچنه کیریلورسه یوز سکسان ملیون اعضادن مرکب اولان و کمالات مدنیه‌ده برنجی دکلسه برنجیلردن صایلان بر ملتک الک ممتازلردن اوچ درتیوز مبعوث⁵ گوریلور که - هربری آمال⁶ قومه و مطالب استقباله بر فصاحت فوق العاده ايله ترجمه اولمش زور بازوی عرفان ايله احکام عدالت و اسباب ترقی‌یی سرائر⁷ خانه طبعیتدن استخراج چالشمقده حد امکانه تقرب ایده‌جک قدر مهارت گوسترلر.

بو هیئت ممتازلنک قوه استنادی⁸ ایسه هربری وسعتده بر بشته مملکت دنیلیمکه شایان اولان عمومی بر مقصد اوزرینه افکارجه اتفاق ایتمش قرق اللی و بعض کره یوز یوز اللی بیک کشیدن مرکب انجمن⁹ سیاسیلر در که - اجتماعلرنده تجاوز¹⁰ ویا دغدغه¹¹ ظهور ایتمک دکل ارزلرنده جریان ایدن مباحثات¹² ادیبانه‌دن¹³ بشقه صیقچه¹⁴ بر اوکسورک¹⁵ سسی¹⁶ بيله ایشیدیلیمز. اوقدر ادم بر یر طویلانور. ایچلرندن بر قاچی سوز سوبلر. قصوری سکوتله استماع ایلر. جمله‌سی بردن¹⁷ خلوص¹⁸ نیت و اداب¹⁹ مطاوغتله²⁰ حکومتلرنه کیدرلر. عرض حاجت ایدرلر. استدعالرینک یوزده طقسانی حقه موافق و بر قوه غالبه ايله مؤید اولدیغنی ایچون مقبول اولور هله پارلامنتونک ویردیکی احکامی تطبیقه مأمور اولان محکمه‌لرده حاکم²¹

(1) *A. Efkiar-i-umumiyyé*, 'public opinion.'—(2) *A. Jismaniyyet*, 'incarnation, embodiment.'—(3) *Deghmé*, 'not every one.'—(4) *A. Tehajjur*, 'to turn to stone' (v.n.).—(5) *A. Mebus*, 'a deputy, representative.'—(6) *A. Amal*, 'hopes.'—(7) *A. Serair*, 'secrets.'—(8) *A. Istina'd*, 'relying on for support,' 'taking as a basis.'—(9) *P. Enjumen*, 'an assembly, society.'—(10) *A. Téjavuz*, 'an offensive act, infringement.'—(11) *A. Daghdaghé*, 'turmoil.'—(12) *A. Mubahasat*, 'discussions.'—(13) *P. Edibané*, 'well-behaved, polite, refined.'—(14) *Sikjé*, 'often.'—(15) *Euksuruk*, 'a cough.'—(16) *Séss*, 'a sound.'—(17) *Birden*, 'at once.'—(18) *A. Khulous*, 'candour, sincerity, friendship, purity.'—(19) *A. Adab*, 'gentlemanly behaviour.'—(20) *A. Mutave't*, 'conformity, obedience.'—(21) *A. Hakim*, 'a judge, a ruler.'

کوریلور که طرفین سورسه انصاف¹ و عدالتلرینه پدرلرینک شفقت² ابوتندن³ زیاده استناد ایدرلر. اوحاکمره تعین⁴ حقیقتده حکم وجدانیسنی کتم ایتمامکه یمین⁵ ایتمش (زوری) هیئتتی مشاهده و معاونت ایدرکه جملهسی ایکی خصمک دخی جان جکری قومشوسی اقرباسیدر. بولرک حضورنده طرفین مدعاسنی ترویج ایچون - فقیرلره بادها⁶ خدمت ایدر. وکیل و معینلر بولورکه حقلی دعوی قزانمق ائک⁷ طولوسی التون قزانمغه ترجیح اولنه کلمشدر.

ایشته عدالت بوحالده وهله معرفت اندن زیاده کمالده در. هانکی مکتبه کیدیلورسه کیدلسون ایچنده بولنان اون اون ایکی یاشنده اطفالی⁸ عادتا یکریمی اوتوز یاشنه کیرمش ادملر قدر هر درلو انتظام و تربیه مآلوف⁹ بولنور. رشیدلر وار در که شاکردان اوچ درت لسان اوکور و علوم الیه وعالیه دن التی یدی اساسلی فن بیلور.

اون اون ایکیشر یاشنده یکریمی بوش چوچق بر باغچه کیدرلر. کاه اللرنده بر غرتنه بولنور. او واسطه ایله دنیانک حالندن خبردار اولمغه چالشورلر و کاه بر کوشه ده اوتوره رق هوانک لطافتنی و اشجارت طراوتنی مدرکانه بر نظرله تماشا ایدرک طبیعتدن وجدانی تلذذلر ایدرلر.

کمیلده طائفه کوریلور که بوش وقت اولدقچه ریاضیاتک¹⁰ قوه جاذبه¹¹ قانونلری کبی الک عمیق¹² مسائلنی¹³ مطالعه اوغراشور. دکانلرده یازیچی کوریلور که فرضا المانیا حکماسنک¹⁴ حکمت حقوق حقنده اولان فکرلرینی محاکمه¹⁵ قالدیشور . . .

بر حیوانات باغچه سی وار. قفسلرنده بولنان حیوانات برر برر نظردن

(1) A. *Insaf*, 'conscience.'—(2) A. *Shefket*, 'compassion, clemency, indulgence.'—(3) A. *Ubuwvet*, 'paternity.'—(4) A. *Tayin*, 'pointing out.'—(5) *Yemin etmek*, 'to swear.'—(6) P. *Badi-héva* (*bedawa*), 'gratis.'—(7) *Etek*, 'a skirt.'—(8) A. *Etfal*, 'children.'—(9) A. *Mé'louf*, 'accustomed.'—(10) A. *Riyazat*, 'mathematics.'—(11) A. *Kuvvé-i-jazibé*, 'the attracting power' (power of gravity).—(12) A. *Amik*, 'deep, profound.'—(13) A. *Mesail*, 'questions.'—(14) A. *Hukema*, 'wise men.'—(15) *Muhakema etmek*, 'to judge of.'

کچوراسه سفینه¹ نوح هنوز طوفاندن² قورتیلهرق اوراجه قارهیه واصل اولمش ده دروننده نه موجود ایسه کفاره اوغرامش تصورنده بونیلور.

کتابخانه لرینه³ کیریلسه هر لساندن ایکی اوچ ملیون کتآب و انلری بونلق ایچون همان علامه⁴ هر فن وصفنه لایق یوزلرجه حافظ⁵ کتب موجود در. اصحاب مطالعه ایسه اک خالی وقتده سکنر یوز کشیدن نقصان اولمز. و ایچلرنده طقسان یاشنده خواجهلر و اون سکنر یاشنده قنلر بولنور.

هله نمونه خانه⁶ دروننده اولان دارالکتب⁷ هر گیم کیدرسه نه قدر نامعروف⁸ بر لساندن اولورسه اولوسون مطبوع⁹ بر کتآب استرسه و یرمهیه و موجود دکلسه سرعت ممکنه ایله کتورتکه مجبور¹⁰.

پارلمنتوده¹¹ بر خزانه الکتب وار. یالکز بر لورد اکا اوتوز بو قدر بیلک جلد کتآب وقف¹² ایتمش !!!

بر تربیه لی اکاچه ممکنه کیدلدیکی حالده کیمیا¹³ و حکمت¹⁴ طبیعیه دائر بر طاقم مسائل عمیقهنک براهین¹⁵ علنیه سنلی کورر که چینه¹⁶ مشهور¹⁷ اولسه معجزیه حمل¹⁸ ایدرلر

بازارلرنده اولان جواهر¹⁹ و نفایسه²⁰ باقلسه دنیانک دفاین²¹ طبیعت و خزان²² ثروتی²³ سراپا²⁴ یغما ایدلمشده اورایه کتورلمش ظن اولنور

دور حرکتک کثرتی او در که سوقاقلرک هر بری دوری دائمی و حریانی سریع بر کرداب²⁵ عظیمه دونمش. لاینقطع²⁶ بر طرفدن بر طرفه انسان اقرار

(1) A. *Sefin-i-Nuh*, 'Noah's Ark.'—(2) A. *Toufan*, 'the Flood.'—(3) *Kitab-khané*, 'a library.'—(4) A. *Allamé*, 'a very learned man.'—(5) *Hafiz-i-Kiutub*, 'a librarian.'—(6) *Numouné-khané*, 'a museum.'—(7) A. *Dar-ul-kiutub*, 'a library.'—(8) *Na marouf*, 'unknown, outlandish'—(9) A. *Matbou*, 'printed.'—(10) A. *Mejbours*, 'obliged.'—(11) *Parlamento*, 'parliament.'—(12) *Vakf etmek*, 'to bequeath.'—(13) A. *Kimiya*, 'chemistry.'—(14) A. *Hikmet-i-tabiiyyé*, 'natural philosophy.'—(15) A. *Berahin*, 'proofs'; *aleni*, 'public, open'; *Berahin-i-aleniyyé*, 'experiments, illustrations.'—(16) *Chin*, 'China.'—(17) A. *Meshhoud*, 'seen, witnessed.'—(18) *Haml etmek*, 'to attribute.'—(19) A. *Jevahir*, 'jewels.'—(20) A. *Nefais*, 'precious, beautiful things.'—(21) A. *Defa'in* (pl. of *defin*), 'buried treasures.'—(22) *Khazain*, 'treasures, treasuries.'—(23) A. *Servet*, 'wealth, opulence.'—(24) P. *Serapa*, 'entirely, totally.'—(25) P. *Ghirdab*, 'a whirlpool.'—(26) A. *La-yenkati*, 'continually, uninterruptedly.'

طورر. شهر ایچنده قرق بیکی متجاوز اولان او عربهلرندن بشقه اوتوز بش بیکدن زیاده کیرا عربه سی و اون بش بیکدن زیاده اومنیبوس واردر. بونکله برابر شهرده اولان تیمور یوللرینک مرکزنده¹ یومی اون درت ساعت هر ایکی دقیقه ده التمش عربهلی بر واپور حرکت ایدر. بوحال ایله دخی ینه شمندوفره ویا اومنیسوسه بنمک ایچون نوبت² بگلمک و شهرک پک غلبه لک یرنده عربه بوله مامق اراصیره³ هر کسک باشنه کلور حاللرنددر.

شهرک ایچنده یر واردر که اوچ قره واپوری کوپریلرله بربرینک اوزرندن کچر. بغچه واردر که سیر⁴ زمانلری الی التمش بیک عربه دور⁵ ایدر. تایمس نههرینک کنارنده اولان مخزنلره⁶ کیدلسه ده هر کون وقوعبولان ادخالات⁷ و اخراجاته⁸ باقلسه آدم دیر که نههرک کونده بر کره یو کسلوب بر کره⁹ اچالمسنی موجب⁹ اولان جزر¹⁰ و مد ایله دنیا زک نه قدر معمولاتی¹¹ وار ایسه بورایه دوکلیوب کلیدور. انسا زک نه قدر معمولاتی¹² وارسه بوران طاغیلوب کیدیور. فابریقه لرینه¹³ کیدلسه دهشتدن¹⁴ وجودده توپلر اورپریر. ایشلیانلر ماکنه دکل کویا طاع پارچه سی قدر بر دیو¹⁵ اهنین¹⁶ بدندر¹⁷ که اغزندن اتش لر یوسکوره رک¹⁸ و هر تضوی¹⁹ حرکت ایتدکچه بشقه بر صدای مد هس²⁰ پیدا²¹ ایدرک کندی نی زنجیر²² حکمنه²³ اسیر²⁴ ایدن ملک²⁵ العقلک²⁶ کیجه کوندز بلا²⁷ ارام²⁸ انفا ن²⁹ فرماننه چالیشور. ایچلرنده

(1) A. Merkez, 'a centre.'—(2) Noubet beklemek, 'to wait one's turn.'—(3) Arasira, 'sometimes.'—(4) Séir, 'a promenading.'—(5) Devr etmek, 'to circulate' (v.n.).—(6) A. Mahzen, 'a warehouse.'—(7) Idkhalat, 'imports.'—(8) Ikhrajat, 'exports.'—(9) Mujib olmak, 'to cause.'—(10) A. Jezr-vé-med, 'the tide' (the ebb and flow).—(11) A. Mahsoulat, 'productions, produce.'—(12) Mamoulat, 'manufactures, manufactured articles.'—(13) Fabrika, 'a manufactory.'—(14) A. Dehshet, 'terror.'—(15) Div, 'a monster.'—(16) P. Ahenin, 'of iron.'—(17) P. Bedn, 'a body.'—(18) Puskiurmek, 'to spout out of the mouth in a fine shower.'—(19) Ouzv, 'a member of the body.'—(20) A. Mudhish, 'terrible.'—(21) Péida etmek, 'to get, to find, to get into one's possession; Péida olmak, 'to spring up, appear.'—(22) P. Zenjir, 'a chain.'—(23) A. Hukm, 'authority, power, influence; 'a decree.'—(24) A. Esir, 'a captive, slave.'—(25) A. Melik, 'a king's.'—(26) A. Akl, 'intellect.'—(27) A. Bila, 'without.'—(28) P. Aram, 'rest, repose.'—(29) A. Infaz, 'causing an order to be put in force.'

الات¹ طبعیه کوریلور که عبرتک² سکزی بیوکلکنده بر غزته دن بر ساعتده ایکی یوز بیک نسخه³ باصار : بر مطبعه⁴ ده الی بیک عماله⁵ استخدام⁶ اولندیغی بر بیره فابریقه سنک اون بش بیک عربه بارکیری بولندیغی کورلمشدر .

سرایا یالذیزلره⁷ مستغرق⁸ و سرایلره غبطه⁹ رسا اوله جق صورتده مزین اوتللی وار در که ایچنده اوچ بیک آدم یتار سفره لرنده درت بیک کشی یمک ییه بیلور . دکانلری موجود در که مثلا ترزی النده اولان بر مغازه ده بزم اسکدار¹⁰ خلقتک یدی یاشندن یتمش یاشنه قدر کافه افرادینی کیدیروب قوشاتمغه کافی¹¹ البسه کوریلور . و ایچنده مشترییه¹² اشیا کوسترمک ایچون یدی سکزیوز ارکک¹³ و بش التیوز قادین خدمتکار بولنور

نهر التنده منتظم¹⁴ چارشولر¹⁵ هوا یوزنده مکمل کپریلری وار !!!

آیینه¹⁶ سرای نامنده بر مسیره لری¹⁷ موجود در اوزاقدن باقیلورسه انعطاف¹⁸ شعله دن¹⁹ حاصل اولان هوایی²⁰ مائی²¹ بر زمین²² اوزرنده جولان اولان علایم²³ سما پارچه لری نظر خیال اوکنه بر مجف کوه²⁴ الماس²⁵ کتورر .

کوندزلری فسقیه لرندن²⁶ فوران²⁷ ایدن صولر نوردن یاپیلمش بر مناره شکلی باغلار . کیجه لری غازلره مهتبلره مستغرق اولان ستونلری عمود صابکنی

(1) A. *Alat* (pl. of *الت*, *alet*), 'an instrument, tool ;' *Alat-i-Tabiyyé*, 'printing machines.'—(2) *Ibret*, the name of a Turkish newspaper.—(3) A. *Nuskhé*, 'a copy.'—(4) A. *Matba*, 'a printing-office.'—(5) A. *Amélé*, 'workmen, labourers.'—(6) *Istikhdam olounmak*, 'to be employed.'—(7) *Yaldiz*, 'gilding ;' *yaldiz altini*, 'a Venetian ducat,' 'a gold sequin.'—(8) A. *Mustaghrak*, 'immersed, drowned,' 'covered.'—(9) P. *Ghibta-resa*, 'causing longing.'—(10) *Uskiudar*, the village of Scutari, near Constantinople.—(11) A. *Kiafi*, 'sufficient.'—(12) A. *Mushteri*, 'a customer.'—(13) *Erkek*, 'male.'—(14) A. *Muntazem*, 'regular.'—(15) *Charshi*, 'a bazaar, market.'—(16) P. *Ayiné*, 'a mirror, reflector ;' *ayiné seraï*, 'the Crystal Palace.'—(17) A. *Mesiré*, 'a promenade.'—(18) A. *Initaf*, 'reflection.'—(19) A. *Shulé*, 'flame.'—(20) A. *Hawaï*, 'belonging to the air.'—(21) A. *Ma'i*, 'blue' (generally, in Turkish, pronounced—written even—ماوی *mavi*).—(22) P. *Zémin*, 'the surface of the ground,' 'the ground' (of colours).—(23) A. *Alaïm-us-sama*, 'a rainbow' (commonly pronounced *Eléim-sama*).—(24) P. *Kiough*, 'a mountain.'—(25) A. *Elmas*, 'a diamond.'—(26) *Fiskiyyé*, 'a fountain, jet d'eau.'—(27) *Fevéran etmek*, 'to spirt up, bubble.'

انديرر نور نظر باغچه‌نك بر باشندن بر باشنه يتيشور . اوله بر باغچه كه رياض¹ خلدی² تماشايله مقتدر اولان بر آدم بو دار محنت ايچنده اندن مكمل بر تقليدی³ ياپمغه مقتدر⁴ اوله بيلمش مشكوكدر⁵.

حکومتلرينك سطوتنی⁶ کورمك ايچون بر کره نهر کنارينه اينلمك ياخود شهرک اسکی قلعه‌سنة کيرلمك کافيدر . زرهلې⁷ سفینه‌لر کوريلور که تيموردن دوکلمش بر بيوک مملکت حکمنده‌در . . .

خلقک مکنتی⁸ اکلاشلمق استنيلورسه يالکز غزت‌لرک اعلان ايتديکی اعانه دفترلرينی کورمکله بوکا بر علم اجمالی حامل ايتمک قابلدور .

بر طول قادين⁹ ايتام¹⁰ مکتبنه اوچيوز بيک التون اهدا¹¹ ايديور .

قوندرة بوياسی ييار بر آدم وصيتنامه¹² سنده فقرايه يکرمی بيک ليرا براقور . غريب¹³ شوراسيدر که او قدر سطوتلی بر حکومتک يالکز اسایش¹⁴ خلقی محافظه‌يه¹⁵ مأمور اولان ضبطيه‌لرندن¹⁶ بشقه اورته‌ده بر اثری کورلمز . ضبطيه‌لرک کاری ايسه کوندزلی عرب‌لرک چارپاماسنه¹⁷ نظارت ايدرک مثلاً احاد¹⁸ ناسدن برينک بنديکی کرا عرب‌سني نوبتندن کيرو براقماق ايچون اک بيوک اصحاب حيثيتک¹⁹ بر اشارتله²⁰ فيطونلرينی تورديرمق و کيجه‌لری بر قاچ سر خوش مجادلہ‌سی باصدير قدن صکره صباحله قدر خانہ‌لرک دکانلرک قپوسي قپالی و پنجره‌لری محفوظ اولوب اولمديغنی کوزتمک کبی عدالت و اسایش خدمتلرندن عبارتدر .

خلقک ايسه او قدر مکنتله برابر خزينه‌لره مالک اولان اک بيوک اصحاب

(1) A. *Riyas* (pl. of *روضة*, *ravsa*), 'gardens.'—(2) A. *Khouldi*, 'eternal.'—(3) A. *Taklid*, 'imitation.'—(4) A. *Muktédir*, 'able.'—(5) A. *Meshkiouk*, 'doubted, doubtful.'—(6) A. *Satvet*, 'military strength, might.'—(7) *Zirhli*, 'iron-clad.'—(8) A. *Muknet*, 'what one is able to do.'—(9) *Doul-kadin*, 'widow lady.'—(10) A. *Eytam*, 'orphans.'—(11) *lhda etmek*, 'to give a present.'—(12) *Vasiyyet-Namé*, 'a will.'—(13) A. *Gharib*, 'strange.'—(14) P. *Asayish*, 'order, tranquillity.'—(15) A. *Muhafeze*, 'protection, preservation.'—(16) *Zabtiyyélér*, 'policeman.'—(17) *Charpmak*, 'to knock or dash anything against another' (v. a.).—(18) A. *Ahad*, 'individuals.'—(19) A. *Häsiyyet*, 'status, dignity, consideration'; *Ashab-i-Häsiyyet*, 'people of quality or position.'—(20) A. *Isharet*, 'a sign.'

ثروتی¹ سکسان یاشنده اولدیغی حالده ینه مغازه سنه کیدر اقشاملره قدر ایلقلی خدمتکار کبی ایشیله اشتغال ایدر .

دائما سعی و علم جهتملرینه مصروف اولان فکر حقیقت قوتیله اوپله بر جهان رفاهیت² پیدا ایتمشلدور که بیک درلو مبالغات³ ایله محاط اولان ایران⁴ خیالات شاعرانه سنک⁵ هند⁶ و چینده تصویر ایتدیکی جوهرین⁷ قلعه لر زرین⁸ سرایلر رنگین⁹ گلستانلر¹⁰ یاننده هیچ حکمنده قالور

اوت شوبله بر قاچ سنه ایچنده استانبولی لوندرو و یا روم ایلی بی فرانسه حاله کتورمنک ممکن اولمیدیغنی بزده بیلوروز . فقط مادامکه اوروپا بو حاله طوبی¹¹ ایکی عصر¹² ایچنده کلمش و مادامکه اسباب¹³ ترقیجه¹⁴ انلر موجد¹⁵ اولمش بز او وسائط¹⁶ حاضر بوله جغز ایش اطرافلی¹⁷ طوتیلورسه هیچ¹⁸ اولمازسه ایکی عصر ایچنده اولسون بزده الک متمدن مملکتلردن صاییله حق بر حاله کله بيله جگر هیچ¹⁹ اشتباه وار میدر ؟ ایکی عصر ایسه حیات²⁰ جمعیه²¹ نسبتاً²² لمحّه²³ بصر حکمنده قالمز می ؟

(1) A. Servet, 'opulence'; Ashab-i-servet, 'opulent people.'—(2) A. Refahiyyet, 'prosperity, comforts, good circumstances.'—(3) A. Mubalaghat, 'exaggerations.'—(4) Iran, 'Persia.'—(5) Shairane, 'poetical.'—(6) Hind, 'India.'—(7) P. Jevherin, 'of jewels, jewelled.'—(8) P. Zerin, 'of gold, golden.'—(9) Renghin, 'coloured,' 'gorgeous.'—(10) P. Ghiulistan, 'a rose garden, a flower garden.'—(11) Top, 'the whole of anything, all.'—(12) A. Asr, 'an age, century.'—(13) A. Esbab, 'causes.'—(14) A. Terakki, 'progress.'—(15) A. Moujid, 'an inventor.'—(16) A. Vesait, 'means.'—(17) Etrafti, 'thoroughly.'—(18) Hich olmazsa, 'at least, at any rate.'—(19) A. Ishtibah, 'doubt.'—(20) A. Hayat, 'life.'—(21) A. Jemiyyet, 'a community.'—(22) A. Nisbeten, 'in relation to.'—(23) A. Lemhé, 'a glance'; i-basr, 'the twinkling of an eye, a moment.'

Translation.

What necessity is there to travel through all civilized countries? If one only visits London with observant eyes, the wonders one will see will amaze one. If all the improvements in the world were photographed in a picture, the whole civilized world could only show as much as London. It is no exaggeration to say that London is a type of the world. Therefore we have chosen it as a sample (of the civilized world).

This city is generally enveloped in a black mist, like the happiness of mankind is involved in clouds of doubt and uncertainty, and its houses are as deeply covered with blacks as its very stones and trees are affected by the habits of civilization. But if we look behind that dark veil, the beauty of civilization is revealed to us in such splendour and majesty that an intelligent man must be smitten by it.

If any one who is in London wish to see the principles of justice in full play, before all things, there is that gigantic House of Parliament, which was the cradle of many of the constitutions (rules of politics) which we see in the world. If one looks at its construction, it seems as if the power and resistance of public opinion with regard to the administration had been embodied, and that that tremendous body had been turned to stone, to show as it were, that it is protected from destruction by any shock. If one enters it, he sees three or four hundred representatives, the most distinguished men of a nation (composed of one hundred and eighty millions of members) which, if not the first of all civilized nations, is one of the first, every one of whom explains, with extraordinary eloquence, the wishes of the people and the wants of the future, and displays all possible skill in expounding the principles of justice and the secrets of progress.

This distinguished body has, as its basis and support, political assemblies, each one as extensive as a town, which consists of forty or fifty, and, sometimes, a hundred, or a hundred and fifty thousand people, who have all agreed about a common object. When they meet, not only is there no disorder or turmoil, but very often, except the polite discussions which are going on, not even a cough is to be heard. So many men meet together in one place; some of them speak, and their defects are listened to in silence, and then, at once, they go candidly and politely to their government, and explain what they need. Ninety out of a hundred of their demands are granted, as they are consistent with right and supported by overwhelming force.

Judges in the Court of Justice, appointed in accordance with the principles laid down by the Parliament, are to be seen, whom all parties trust even more than the indulgence of their own fathers.

These judges are helped and controlled by a body called the "Jury," who swear to do their utmost to investigate the truth, and who are themselves the friends and neighbours of the two litigants. There are lawyers to state clearly both sides of the question in the presence of the Jury, who (some of whom) would prefer gaining a deserving case to a lap full of gold.

Behold, this is the state justice is in, but education is still more perfect. If you go into any school, children ten or twelve years of age are accustomed to order and education only to be found amongst men of twenty or thirty (elsewhere). There are higher schools where the pupils study three or four languages, and know six or seven sciences.

Twenty, or five-and-twenty children, ten or twelve years of age, will go to a garden (park). Either they have a newspaper in their hand and try to make themselves acquainted with what is going on in the world, or they sit in a corner and enjoy the pleasantness of the air, and freshness of the trees, which they survey with an intelligent glance. In their ships, crews are to be found who study the most abstruse mathematical questions, like the laws of gravitation. In the shops clerks are to be found who will discuss the ideas of the *savans* of Germany about the philosophy of rights.

There is a Zoological Garden. When all the animals in the cages pass before one's eyes, one by one, one fancies that Noah's Ark has just arrived there saved from the Flood, and all in it just landed.

If you enter their libraries, there are two or three millions of books, in all languages, and hundreds of librarians, who deserve to be called "Universal Geniuses," to help you find them. There are never less than eight hundred readers, and, amongst them, there are professors ninety years of age, and girls of eighteen.

Well! in the Museum Library, if any one wants a printed book, in no matter how outlandish a language, they must give it him, or if they have not got it, they must send for it as quickly as possible.

There is a library in the House of Parliament to which one lord alone bequeathed thirty thousand volumes!

If one goes to a "refined place of amusement,"* he can see experiments in difficult matters connected with chemistry and natural philosophy which, if they were made in China, would be considered miracles.

If one sees the jewels and precious things in the shops, one thinks that the hidden treasure of nature, and the wealth of the world, have been plundered and brought there.

The traffic is such, that in every street the rapid and continual circulation is like a whirlpool of men, which flows from one end to another without cessation.

In the town, besides more than forty thousand private carriages, there are more than thirty-five thousand hired vehicles, and more than fifteen thousand omnibuses. At the centre of the railways of the town, for fourteen hours every day there is a train with sixty carriages every two minutes. Nevertheless, it often happens to any one that he has to wait his turn to get into a train or an omnibus, and sometimes, in a crowded part of the town, he can find no vehicle.

There is one place in the town where three trains run one above the other by the means of bridges; and there is a park, in which, at promenade times, fifty or sixty thousand carriages circulate.

When one goes to the warehouses on the banks of the River Thames, and looks at the exports and imports every day, he thinks that the tide,† which causes the river to rise and fall every day, casts all the productions of the world here, and that all the manufactures made by man go from here to be distributed.

If one goes to the factories here, his hair stands on end! He thinks the thing at work is not a machine, but an iron monster as big as a piece of a mountain, who spouts forth fire from his mouth, and every member of whom, when it moves, gives out a terrible cry, and that he is continually working without repose, day and night, to carry out the orders of "King Intellect," who has made him his prisoner.

There are printing-machines, which print in one hour two

* I suppose this refers to the Polytechnic.

† The Turks have no tide in their own country, as the Mediterranean is a tideless sea, and they only know of such a thing from books or hearsay.

hundred and fifty thousand copies of a newspaper eight times as large as the *Ibret*.* In one printing-office fifty thousand workmen are employed, and in one beer brewery they have fifteen thousand cart horses.

There are hotels one mass of gilding, ornamented in a way to make palaces envious, where three thousand people can sleep, and four thousand persons can dine at their tables. There is a tailoring establishment where sufficient clothes are to be seen to dress all the people in our town of Scutari, from seven to seventy years of age; and there are seven or eight hundred shopmen, and five or six hundred shopwomen, to show the goods to customers.

There are regular markets under the river ;† and splendid bridges up in the air!!!

There is a place of amusement called the "Mirror Palace" (Crystal Palace), which, owing to all the colours of the rainbow sparkling on it from the reflection of the light, on a sky-blue ground, looks, from a distance, like a mountain of diamonds.

In the daytime the water from the fountains forms steeples of light! In the evening, when the gardens are flooded with gas and moonlight one thinks it is day, and one can see from one end of them to the other. These gardens are such that it is doubtful whether any one who was capable of visiting Paradise could produce any better imitation of it in this world of affliction.

To see the military strength of their government, it is sufficient to go down to the banks of the river, or to the old castle of the town (the Tower). There are iron-clad vessels to be seen which are like a big city made of iron.

If you wish to know what the people can do, you need only look at the lists of subscriptions in the newspapers.

One widow lady presents three hundred thousand pounds to an orphan asylum!

A blacking manufacturer, in his will, leaves twenty thousand pounds to the poor!

It is very wonderful that one sees no other signs of such a

* The name of a Turkish newspaper.

† We suppose this refers to the Thames tunnel.

powerful government in public but the police, who are employed only in preserving public order.

As regards the police, their work consists in the daytime of such things as seeing that carriages do not collide, and stopping the greatest people of quality with a sign, if they wish to go out of their turn before some ordinary individual: and at night, in quelling a few drunken squabbles, examining the doors of shops and houses to see if they are closed, and windows to see if they are fastened, and such like things connected with order and justice.

Although the people are so opulent, the greatest millionaire will go to his shop when he is eighty, and work till evening, like a shopman.

By continual effort and knowledge they have produced a world of opulence, compared to which, all the golden palaces and jewelled castles, and splendid flower-gardens which the imagination of the Persian poets described in the most exaggerated way in India and China, are as nothing.

Well, we know it is impossible in a few years to make Constantinople like London, or Roumelia like France. But, as Europe has got into this condition in two centuries, and they had to discover the means of progress, whereas we find those means ready to our hands, if the work be properly taken in hand, there is no doubt that in two centuries, at any rate, we shall be able to get into a condition to be counted one of the most civilized nations. And as regards two centuries, are they more than a twinkling of an eye in the life of a community?

PATRIOTISM.

سیر¹ خوارلر بشیکنی² چوجقلر اکلندیکی³ یری کنجلر⁴ معیشتگاهنی⁵
 اختیارلر⁶ کوشه⁷ فراغنی⁸ اولاد⁹ والده سنی پدر¹⁰ عئلہ سنی¹¹ نہ درلو حسیات¹²
 ایله سورسه انسان ده وطنی¹³ او درلو حسیات ایله سور. بو حسیات ایسه
 سببسز¹⁴ بر میل¹⁵ طبیعتدن¹⁶ عبارت¹⁷ دکلدر. انسان وطنی سور چونکه
 مواهب¹⁸ قدرتک¹⁹ اک عزیز²⁰ اولان حیات²¹ هوای²² وطنی تنفسله²³
 باشلار.

انسان وطنی سور چونکه عطایای²⁴ طبیعتک اک رونقلیسی²⁵ اولان
 نظر²⁶ لمحه²⁷ افتتاحنده²⁸ خاک²⁹ و طننه تعلق³⁰ ایدر. انسان و طننی سور
 چونکه ماده³¹ وجودی³² و طنک بر جزئیدر³³ انسان وطنی سور چونکه
 اطرافنه³⁴ باقدچه هر کوشه سنده³⁵ عمر³⁶ گذشته سنک³⁷ بر یاد³⁸ خزیننی³⁹
 تحجر ایتمش⁴⁰ کبی کورر.

(1) P. *Shir*, 'milk;' خوار P. *Khar*, 'one who drinks or eats.' Thus شیرخوار means 'one who drinks milk,' i. e. 'a suckling, or babe.'—(2) *Beshik*, 'a cradle.'—(3) *Eghlenmek*, 'to amuse one's self.'—(4) *Ghenj*, 'young.'—(5) A. *Maishet*, 'means of living;' 'a pension.'—(6) *Ikhtiar*, 'old.'—(7) P. *Kiushé*, 'a corner, a place of retreat.'—(8) A. *Firagh*, 'ease, freedom from work or care.'—(9) A. *Evlad*, 'child,' often used as a Turkish singular.—(10) P. *Pédér*, 'father.'—(11) A. *Ailé*, 'a family.'—(12) A. *Hisiyat*, 'feelings.'—(13) A. *Vatan*, 'one's country, the Fatherland.'—(14) *Sébebsiz*, 'without cause.'—(15) A. *Méil*, 'an inclination, affection.'—(16) A. *Tahiat*, 'nature.'—(17) A. *Ibaret*, 'consisting.'—(18) A. *Mevahib*, 'gifts.'—(19) A. *Koudret*, 'might, power, omnipotence;' 'the Almighty.'—(20) A. *Aziz*, 'dear.'—(21) A. *Hayat*, 'life.'—(22) A. *Hava*, 'air.'—(23) *Téneffus*, 'breathing.'—(24) A. *Ataya*, 'gifts.'—(25) A. *Revnaklı*, 'splendid, glorious.'—(26) *Nazr*, 'the sight.'—(27) A. *Lemhé*, 'a glance.'—(28) A. *Iftitah*, 'opening, commencement.'—(29) P. *Khak*, 'earth.'—(30) *Taaluk etmek*, 'to be attached to, or connected with.'—(31) A. *Maddé*, 'matter,' 'an article.'—(32) A. *Vujoud*, 'the body,' 'existence, being.'—(33) A. *Juz*, a part.—(34) A. *Etraf*, 'sides.'—(35) P. *Kiushé*, 'a corner.'—(36) A. *Umr*, 'life.'—(37) P. *Ghiugeshlé*, 'adventure, event.'—(38) P. *Yad*, 'memory, remembrance.'—(39) A. *Hazin*, 'sad.'—(40) *Téhejjur etmek*, 'to turn into stone' (v.n.).

انسان وطنی سور چونکہ حربتی¹ راحتی² حقّی³ وطن سایہ سندہ⁴
 قئمدر⁵ انسان وطنی سور چونکہ سبب وجودن اولان اجدادینک⁶
 مقبرہ⁷ سکونی⁸ و نتیجہ⁹ حیاتی¹⁰ اولہ حق اولادینک جلوہ کلا ظہوری¹¹
 و طندر انسان وطنی سور چونکہ ابناء وطن آراسندہ اشتراک¹² لسان
 و اتحاد¹³ منفعت¹⁴ و کثرت موانسہ¹⁵ جہتیلہ بر قرابت¹⁶ قلب¹⁷
 و بر اخوت¹⁸ افکار¹⁹ حاصل²⁰ اولمشدر

(1) A. *Hurriyet*, 'liberty.'—(2) A. *Rahat*, 'comfort.'—(3) A. *Hak*, 'right, due,' 'truth.'—(4) P. *Sayé*, 'shadow, protection,' 'auspices.'—(5) A. *Kaïm*, 'upright, standing,' 'existing.'—(6) A. *Ejdad*, 'forefathers.'—(7) A. *Makberé*, 'burial-ground, grave, sepulchre.'—(8) A. *Sukiun*, 'tranquillity, remaining in one place, rest, quiet.'—(9) A. *Netjé*, 'the end.'—(10) A. *Hayat*, 'life.'—(11) A. *Zuhour*, 'appearing.'—(12) A. *Ishtirak*, 'community.'—(13) A. *Itihad*, 'unity.'—(14) A. *Menfaat*, 'interest, advantage.'—(15) A. *Mu'annesset*, 'familiar intercourse.'—(16) A. *Karabet*, 'relationship.'—(17) A. *Kalb*, 'the heart.'—(18) A. *Oukhourvet*, 'brotherhood.'—(19) A. *Efkiair*, 'ideas.'—(20) *Hasil olmak*, 'to arise.'

Translation.

A man loves his fatherland with the same feelings, and in the same way, as a babe loves its cradle, children the place they play in, young men where they gain their livelihood, old people their easy corner, a child its mother, and a father his family. These feelings are not a mere inclination of nature without a reason. A man loves his country because the most precious gift of the Almighty, his life, begins by breathing the air of his fatherland.

A man loves his country because the most splendid gift of nature, his sight, at its first glance falls on the earth of his fatherland. A man loves his country because the material of his body is a bit of his country. A man loves his country because, on looking around in it, in every corner he sees some reminiscence embodied as it were.

A man loves his country because his freedom, his rights and his comfort exist only under the auspices of his country. A man

loves his country because it is the burial-place of the authors of his being, his forefathers, and the place where his children will come into the world. A man loves his country because, owing to community of language and identity of interests amongst the sons of the same fatherland, a relationship of the heart and a fraternity of ideas spring up.

THE ADVENTURE OF ALI BEY.

علی بکک سر گذشتنی حاویدر .

واقعا علی بک پدرینک حیاتنده و هله اون درت اون بش یاشنه کیرد کدن صکرة عالمده معارفدن بشقه سوبلیه جک - ارزو اولنه جق بر شی بوله مز اولمشیدی . دنیایی¹ اونودرجه سنه مشغول اولدیغی شی وار ایسه درسلی ایدی . کوجک مقصد² ایچون بیوک فدا³ کارلق اختیار⁴ ایدرسه نسخہ سی⁵ زادر⁶ بعض کتابلری بهاسنک قرق الی مثلنه⁷ المقده ایدردی - خسته لنیرسه⁸ بر بجنده⁹ مغلوب¹⁰ اولدیغیچون خسته لنیردی - اغلارسه او قودیغی شیلره مشکل مسئلہ یه¹¹ تصادف ایدوبده حل¹² ایدمه مدیکندن طولایی اغلاردی .

فقط بو عالم انقلاب¹³ کندی کبی ثباتی¹⁴ سونلردن اولمیدیغندن چوجوق یکرمی یاشنه¹⁵ کیرر کیرمز - سبب وجودی - مربی¹⁶ افکاری اولان - پدری اخرته¹⁷ انتقال¹⁸ ایتمکه علی بکک حالده بربرینی متعاقب¹⁹ انواع²⁰ تغیر²¹ انواع بلایا²² ظهور²³ ایتمکه باشلادی .

چوجو غک فطره²⁴ تاثراتی²⁵ غالب²⁶ اولمغله برابر الیغی تربیه²⁷

(1) A. *Dunya*, 'the world.'—(2) A. *Maksad*, 'an object, intention.'—(3) A. *Fedakiarlik*, 'a sacrifice.'—(4) *Ikhtiyar etmek*, 'to choose, prefer.'—(5) A. *Nuskha*, 'a copy.'—(6) A. *Nadır*, 'rare.'—(7) A. *Missl*, 'a like thing, quantity, or value;' *uch misli*, 'three times the quantity or value.' Here *Bahasinin kirk elli misline almakda idi* means 'He used to buy books at forty or fifty times as much as their real price.'—(8) *Khastalanmak*, 'to get ill.'—(9) A. *Bahss*, 'discussion, discourse.'—(10) A. *Maghloub*, 'conquered, beaten.'—(11) A. *Mesêlê*, 'a question.'—(12) *Hal etmek*, 'to solve.'—(13) A. *Inkilab*, 'change' (in circumstances), 'a reverse.'—(14) A. *Sebat*, 'firmness, steadiness.'—(15) *Yash*, 'age.'—(16) A. *Murebbi*, 'an educator;' *murebba* (also written مرءبا), 'preserved, prepared.'—(17) A. *Akhiret*, 'the next world.'—(18) *Intikal etmek*, 'to pass from one place (or subject) to another;' 'to die' (i.e., to pass to the 'abode of permanence').—(19) *Mutakakib*, 'following each other.'—(20) A. *Enva*, 'kinds.'—(21) A. *Téghayyur*, 'change.'—(22) A. *Belaya*, 'calamities.'—(23) *Zuhour etmek*, 'to appear.'—(24) A. *Fitret*, 'natural constitution, disposition.'—(25) A. *Té'essur*, 'being effected, effect.'—(26) *Ghalib olmak*, 'to prevail.'—(27) A. *Terbiyyé*, 'education.'

وجدانده کی¹ حسياته بر قات دها قوت ویردیکندن و پدری ايسه
 باعث² حیاتی اولدیغیچون عننده³ حیاتدن مقدس⁴ اولدقدن بشقه
 هر حال و کاره مربیسی - مستشاری⁵ - رازدشی⁶ یار⁷ - صادق⁸ اولدیغندن
 کولکنده⁹ نه قدر قابلیت¹⁰ محبت¹¹ وار ايسه همان جمله سنی اكا حصر¹²
 ایتمشیدی. اويله هيچ خاطرنده یوق ايکن ما ملک¹³ و جدان و عرفانی¹⁴
 اولان بر وجود عزیزی تلافیسی¹⁵ قابل اولمهیه حق صورتده بغته¹⁶ غائب
 ایدنجه حیاتک لذتی ده¹⁷ برابر غائب ایلدی ندیم¹⁸ روحی¹⁹ اولان کذابار
 یینه باقر ناجنس الفتنه دوشمش قدر صقیلیردی ایشی کوچی²⁰
 اوطه نك بر کوشه سنه چکيله رک یتیمانہ آه اتمکه - مخروانه کوز یاشی
 دوکمه منحصر اولمشیدی. انک بو حالی ايسه والده سنه زوجنک²¹
 وفاتندن²² زیاده اندیشه²³ ویرمکده ایدی.

بکک والده سی بهره دار²⁴ معارف²⁵ اولان ملکتر²⁶ قادینلری²⁷ کبی
 دانشلی²⁸ بر شی دکل ايسه ده ذاتا²⁹ ذکاسی³⁰ غالب اولدقدن بشقه
 یکره می بش سنه قدر بکنک تربیه سی التنده قاهره کوردیکی - ایشتدیکی
 حادثه لردن³¹ انک ارشاد³² حکیمانہ سیله پک چوق حقیقتلر استخراج
 ایتمش بر قادین ایدی. اكا بناء³³ کندینی ده یأس³⁴ و کدر³⁵ اوکنه
 صالیویرمک³⁶ لازم کلسه سوکیلی زوجندن دور³⁷ اولدیغی کبی برده جکر³⁸

(1) A. *Vijdan*, 'ecstasy, rapture.'—(2) A. *Baış*, 'cause.'—(3) *İndindé*, 'in his estimation.'—(4) A. *Mukaddes*, 'holy.'—(5) A. *Mushtéshar*, 'an adviser.'—(6) *Razdash*, 'confidant.'—(7) P. *Yar*, 'a friend.'—(8) A. *Sadik*, 'sincere.'—(9) *Ghiunul*, 'the heart' (the seat of the affections).—(10) A. *Kabiliyah*, 'capabilities.'—(11) A. *Mahebet*, 'affection.'—(12) *Hasr etmek*, 'to confine.'—(13) A. *Ma mélek*, 'what he possessed, possessions.'—(14) A. *Irfan*, 'knowledge.'—(15) A. *Telaft*, 'replacing.'—(16) A. *Baghtéten*, 'suddenly.'—(17) A. *Lezzet*, 'delight, pleasure.'—(18) A. *Nedim*, 'companion.'—(19) A. *Rouh*, 'the soul, spirit.'—(20) *Ish-ghiuch*, 'occupation, business.'—(21) A. *Zevj*, 'husband.'—(22) A. *Vefat*, 'death.'—(23) P. *Endishé*, 'care, anxiety.'—(24) P. *Behrédar*, 'a participator.'—(25) A. *Maarif*, 'knowledge.'—(26) A. *Millet*, 'a nation.'—(27) *Kadin*, 'a lady.'—(28) *Danishli*, 'learned.'—(29) A. *Zatan*, 'personally.'—(30) *Zekia*, 'intelligence.'—(31) A. *Hadisé*, 'an event, accident.'—(32) A. *Irshad*, 'guidance in the right path.'—(33) *Bouna bina'an*, 'in consequence of this.'—(34) A. *Yés*, 'despair.'—(35) A. *Kéder*, 'grief, sorrow.'—(36) *Salivermek*, 'to let loose.'—(37) P. *Dour*, 'distant.'—(38) *Jighér*, 'the liver,' *Jigher parasi*, 'a piece of one's liver,' means 'a darling.'

پاره‌سنى غائب ايده‌جكنى و كوزلرينى اولولره¹ اغلايه اغلايه و ديريلر كورميه
جك بر حاله كتيرمك دنيايه اولولره مضر² - اخرتده اولولره فائده‌سز³
اولديغنى بلديكندن مردانه⁴ بر اقدام⁵ ايله نه قدر حضى - نه قدر كدرى
واريسه كوكنده حفظ ايدر و بويله زوجنك فقداننه⁶ اغلامق كى اى
ممدوح⁷ اولان بر حالنى قباحهت يرللو كتم⁸ ايتمهكه مجبور⁹ اولديغندن
طولايي چهره‌سنه عارض¹⁰ اولان اجى اجى تبسملى¹¹ خنده¹² نشاط¹³
صورتنده¹⁴ كوسترمك ايستردى .

(1) *Eulu*, 'a dead person, dead.'—(2) *A. Muzir*, 'injurious.'—(3) *Faidésiz*, 'useless.'—(4) *P. Merdané*, 'manly, courageous.'—(5) *A. Ikdam*, 'an effort.'—(6) *A. Fikdan*, 'loss.'—(7) *A. Memdough*, 'praised, praiseworthy.'—(8) *Ketm etmek*, 'to hide.'—(9) *A. Mejbours*, 'forced.'—(10) *Ariz olmak*, 'to come upon, light upon, happen.'—(11) *A. Tebessum*, 'a smile.'—(12) *P. Khandé*, 'laughter, a smile.'—(13) *A. Nishat*, 'joy.'—(14) *A. Souret*, 'figure, form.'

Translation.

The Adventure of Ali Bey.

Ali Bey, during his father's life-time, and until he was fourteen or fifteen years of age, had found nothing in the world to talk about, or to desire, but knowledge. He was so busy with his lessons that he forgot the world. If he made a great sacrifice for a small object, it was purchasing rare books at forty or fifty times their value. If he fell ill, he fell ill because he was beaten in a discussion. If he cried, he cried because having met with some difficult question in something he read he could not solve it.

But this world of change, not being so constant as he, when the young man was about twenty, on his father, the author of his being and the educator of his mind, dying, a succession of changes and misfortunes began for him. The education he received strengthened the poetic tendency of his nature; and, his father having been not only the author of his being, on which account he considered him more sacred than life, but also his instructor in every thing, his counsellor, his confidant, and his sincere friend; all

his capacity for love was confined to him. Thus, on his suddenly losing—when he least expected such a thing—the dear person, who had imparted to him all he knew, and his imagination, in an irreparable way, he lost also all pleasure in living. The companions of his soul, his books, were now as dross to him. Withdrawing into a corner of his study he did nothing but sigh and weep. This state of his caused his mother more anxiety than her husband's death.

The Bey's mother, although she was not so erudite as the ladies in more learned lands, was naturally intelligent, and, moreover, she had been cultivated by intercourse with the Bey (her husband) for five-and-twenty years, and had learnt many things under his guidance. Therefore, as she knew that if she gave way to despair and grief she would lose her darling, as she had her husband, and that if she cried so much over the dead till she could not see the living, it would only be injurious to those in this world and useless to those in the next, she made a brave effort, and whatever might be the grief and sorrow she felt, she kept it in her heart, and concealed, as if it were a fault, any condition—however laudable—like weeping for the loss of her husband, and converted into smiles of cheerfulness the bitter smiles which came on her countenance.

THE FATHERLAND, OR SILISTRIA.*

(A Drama.)

وطن یاخود سلستره .

درت فصل¹ - تیاترو .حضار² .

ذکبه خانم

خنیفه خانم

اسلام بك کولکلی³ ضابطیاحمد صدقی بك میر الی⁴رستم بك قائممقام⁵

عبد الله میر الایک چاوشی

بر قاعمقام - بر بیکباشی - برنجی ضابط - انکجی ضابط -

اوچنجی ضابط - نفرلر⁶ کویلیر⁷

برنجی فصل .

پرد⁸ اچیلنجه سواقغه ناظر⁹ بر اوطة کورینور . ذکیه ارناودلغه¹⁰ مخصوص¹¹
منتظم قادین البسه سیله مندره¹² اوزانمش¹³ . النده بر کتاب . اوکنده
بر موم . اسلام بك سواقده کزینور .

(1) A. Fasl, 'a part, an act.'—(2) A. Huzar, 'those present.'—(3) Ghiunulu zabiti, 'a volunteer officer.'—(4) Mir alai, 'a colonel.'—(5) A. Kaïnmekam, 'a lieutenant-colonel.'—(6) Neferler, 'privates.'—(7) Keuiluler, 'peasants.'—(8) Perdé, 'a curtain.'—(9) A. Nazir, 'looking at, on, over.'—(10) Arnaoudlik, 'Albania.'—(11) A. Makhsous, 'special, peculiar.'—(12) Minder, 'a sofa, divan, mattress.'—(13) Ousanmak, 'to lie, lie down at full length,' 'to become longer.'

برنجی مجلس.¹

ذکیه (کتابی صندیغک اوستنه براقه رق) - آه ! ننه جکم ! ننه جکم !²
 کولکمه نیچون بو قدر رقت³ ویردک ! فکرمی نیچون بو قدر اچدک ؟ . . .
 سنده شمدی قریکی کورسهک اوقوتدیغکه پشمان اولوردک

بنم کولم اوپله بیوک بیوک حیاته نصل طیانسون ! بنم بینم⁴ اوپله
 کنش⁵ کنش تصورله نصل تحمل ایتسون :

یورکم نه قدر چارپیور⁶ ! صانکه⁷ کوسمی ییرندن قوپاره جقده⁸
 طیشاری فرلایه جق⁹ . بینم نه قدر صیقلیور ! صانکه باشمی پاره لیه جقده
 اطرافه طاغیله جق (الترینی یوزینه قپایه رق)

ننه جکم ! ننه جکم دائما بابامی دوشنمک ایچون اچدیغک
 حاضرلادیغک فکرده بشقه سی کزیرور ! دائما سنی سومک ایچون تربیه
 ایتدییکک بیوتدییکک کولکده بشقه سی حکم ایدیور !

سنی بابام اوقوتمش . انک یولنه اولدک . بنی سن اوقوتدک . یولکه
 اولمک دکل اولدیکنه اغلامق بيله خاطرمه کلمیور .

آه ! دائما او ! کوزمه او ! خیالمده او ! عقلمده او ! او !
 او ! او ! بر کره سرقاقده کوردم کاشکی یوزینه باقدیغم
 زمان کولکمه دوشن اتش ارییدی¹⁰

وجودمده نقدر قوت وارسه طویلا یوبده کوزلرمی بشقه طرفه چوبرمک
 استدم . ایوا ! نه وجودمده قوت بولدم نه کوزلرمده حکم
 کچدی . صانکه عمرمده کوردیکم اشتدیکم اوقودیغم دوشندیکم نه قدر کوزل

(1) *A. Mejlis*, 'a sitting, séance, a scene.'—(2) *Nené*, or *Niné*, 'a mother, or foster-mother' (used by children); *Nenêjek*, 'little mother' (a term of endearment).—(3) *A. Rikkat*, 'tenderness, compassion.'—(4) *Béyn*, 'the mind.'—(5) *Ghenish*, 'large, wide, full.'—(6) *Charpmak*, 'to strike' (v.a.), 'to beat' (v.n.).—(7) *Sanki*, 'as if, as though.'—(8) *Koparmak*, 'to tear, or break away.'—(9) *Firlamak*, 'to fly off' (v.n.).—(10) *Eritmek*, 'to melt' (v.a.).

شی وار ایسه هپسی بریره طولانمشدی بر انسان چهره سی اولمش قارشومه
کلمشیدی . (براز دوشوندکدن صکره)

حیات نه غریب حال ایمش ! بر قاچ کون اول یانمه بری اغلاسه
کوزینک یاشی صفاسندن دوکیلیور ظن ایدردم . بو کون قرلاغمه قهقهه لر¹
ماتم صداسی کبی کلیور ! . . . بو کون یکی اچیلمش کللده "چی"²
کورسم برینک کوز یاشی دوکلمش ظن ایدیورم ! بر قاچ کون اول یوزم
کولیوردی صانکه هر شیده بنمله برابر کولیوردی ! بو کون کوکلم
اغلیور صانکه هر شیده کوکلمه برابر اغلیور !
ینه صباح ارلدی . ینه کوزیمه بر دقیقه اویقو کیرمدی .

(موملری³ سوندیره رک)

زواللی⁴ موم ! عجباً سنک کبی یانه یانه توکئوب⁵ کیده جکمی یم ؟
. بش دقیقه جق اویوبه بیلسیدم

اللهم ! او مکتوب نه ایدی ؟

اتشله یازلسه انسانک یوره کنی او قدر یاقمز . او قودقچه کوزارمدن صانکه
یوزیمه کوکسمه طوغری طمله طمله علو پار چهلری صاچیلدی
بیملم سوندنم⁶ کتیردیکی زمان نصل عارمدن⁷ یرلره کچمدم !
انسان سونجندن اولمیور . لکن چلدیره جق !⁸ مکتوب سوزینی
ایشتدیکم کبی اندن کلدیکنی بیلدم

سویورم . اوده بنی سویور . سودیکی مکتوبنده یازیلی کندی
یازیسيله یازیلی البته کرجکدر الله او قدر کوزل بر وجودک
اچنده خیانت⁹ صاقلانمز¹⁰ آه . (براز تاملدن¹¹ صکره)

کیم بیلور ؟ اک کوزل چیچکلرک اراسنده ییلان بولینور .

(1) A. Kakkaha, 'a burst of laughter.'—(2) Chi, 'dew' (generally spelt چ).—
(3) Moun, 'a candle.'—(4) Zéwalli ! 'poor !'—(5) Dukenmek (spelt also دوکمه), 'to
be used up, exhausted,' 'to expire, come to an end.'—(6) Soud-nené, 'foster-mother.'
—(7) A. Ar, 'shame.'—(8) Childirmak, 'to go mad.'—(9) A. Khiyanet, 'treachery.'
—(10) Saklamak, 'to hide, hide away,' 'to keep, protect.'—(11) A. Té'emmul,
'deliberation, consideration.'

ایکاجی مجلس

اسلام بك — ذکیہ خانم

اسلام بك (پنجرہ دن کیرہ رک)

ذکیہ - (اسلام بکی کورنجہ نہایت درجہ بر تلاش ایلہ یاننہ قوشمق
استر. فقط ینہ کندینی طویلار. بر سکوت متأثرانہ دن صکرہ کندی کندینہ
خطاب¹ ایدرک و فقط سوزینی ایشندیہ رک) یا شمدی هر کون الہدن
اولومی ایستدیکمدہ حقم یوقمی؟ بری کوردیسہ بکا نہ در؟
اسلام بك - کیمسہ نک کورمک احتمالی یوقدر. بو قدر کونلر بو قدر
کیجہ لدر کندیمی کوسترمامک ایچون طوپراقلردہ یوارلانیورم. . . . صباح
اچیلیور. کوزلر حالا اچیلغمہ باشلامدی. کیجہ بتیور. هر کیجہ بورلری
طولاشیورم تجربہ مہ اعتماد² ایت.

ذکیہ (ممنونیتی ستر ایدرک بارد³ بارد) - سزی دعوت ایدنمی
وار ایدی؟

اسلام بك - الله عشقنہ اللریکی یوزکہ طوتمہ. دنیایی طویی بر کون
کوردم. چونکہ بکا دنیادن مراد سنسن. بر دها کورہ جکمی یم؟
اوراسنی الله بیلور.

دمندنبری بر جاسوس⁴ کبی پنجرہ نک آلتندن سوزلریکی دکلہ دم.
(ذکیہ اظهار انفعال⁵ ایدر)
قباحتک⁶ نہ قدر بیوک اولدیغنی بیلورم. انی بری بکا یاپسہ
قیامتہ قدر اچقلقدن قورٹیلہ مزدی. (ذکیہ نک انفعالی تراید ایدر)
حیدود⁷ کبی پنجرہ دن براوہ کیردم. (ذکیہ نک انفعالی دها تزايد ایدر)

(1) *Khitab etmek*, 'to address.'—(2) *Itimad etmek*, 'to trust.'—(3) *A. Barid*, 'cold.'
—(4) *A. Jasous (Sheshid)*, 'a spy.'—(5) *A. Infal*, 'affliction, grief.'—(6) *A. Kiyamet*,
'the Resurrection.'—(7) *Haïdouk*, 'a bandit, robber.'

بنم بورایه کیردیکم کبی بری بزم اوه کیرسه قاننی حلال صایار اولدیرردم .
نه یاپهیم که اختیار¹ المده دکل ؟
سنی سویورم سندن آیر یله جغم . . .
بو کون اغزکدن بنی سودیکی ایشتم . . .
بو کون سکا وداع² ایده جکم . . .
ایشته کوکلك بندن قاچنمتق³ استدکجه ایاقلرک بکا طوغری کلیور . . .
بنده کندیمة مالک اولیدم البته کندی می ضبط ایدردم . . . البته سنک
یاندده اولسون متهم⁴ اولمامغه چالیشوردم .
مرحمت ! مرحمت که بوبله نوردن دوکلمش⁵ وجوده تاشدن یاپلمش
کوکل یاقشمز .
ذکیه (کوکلیله دوکوشرجه سنه بر طاقم تالاش و تردددن صکره) -
بو قدر زمانلر اولوم⁶ عذابنه⁷ تحمل ایدیورم . (اسلام بکه خطابا)
مرادک نه در ؟ بن کندی حالمه اوغراشوب طوریدیورم . . . بنی
کندمدن الدک . اویوسهم رؤیامده سن ! اویانسهم خیالمده سن ! یالکنر
قالسهم قارشمده سن ! دائما سن ! وجودمی استرس ؟ ایشته اسیرکم .
جانمی استرس ؟ آله . قورتیلهیم⁸
اسلام بک - بنی کوردیکک زمان کوزلریکی چویرمک استمش سن . . .
اوبله می مرحمتسز بن سنی کوردیکم وقت کوکلمدن نه حاللر کچدیکنی
بیلیر میسن ؟ کوز قپاقلرم بر کره یومولوب⁹ اچیلنجه قدر اراده بتون عمرم
غائب اولیورظن ایدیوردم .
اللهه بیک شکر اولسون که سنده بنم کبی اختیارسز سویورسن . کوکلك
سکا غلبه ایدیورم .

(1) *Ikhtiyar*, 'choice.'—(2) *Veda etmek*, 'to say farewell.'—(3) *Kachinmak*, 'to get out of the way, to avoid.'—(4) *A. Muttehim*, 'guilty, culpable.'—(5) *Dukiulmek*, 'to be moulded, cast in a mould.'—(6) *Eulum*, 'death.'—(7) *A. Azab*, 'pain, punishment.'—(8) *Kourtoulmak*, 'to escape, be delivered.'—(9) *Yoummak*, 'to close' (one's eyes tight), v.a.

سن بنی بر کره کوردک . بن سنی بر کره کوردم ایشته کوکلمز ایکز¹
 یرادلش . ایشته الله سنی بکا بنی سکا ویرمش . . .
 بز بربرمزدن بوراده ایریلیرسحق اوتده² برلشورز . . . بوکون ایریلیرسحق
 یارین برلشورز . . . ایری کورینورز . . . ینه بولشورز . . . ایری ظن
 اولنورز . . . دائما برز . . .

کل . . . یانمه کل . . . بکا بریمین ایت که کرک ایریللم کرک
 ایرلمیهام . . . دنیاده³ اخترده⁴ بدن بشقه کیمسه یار⁵ اولمیه جقس .
 ذکیه (کندینی طوتمیه رق) والله⁶ . . . (کندینی طویلایه رق محجوبانه)
 مراکزى اکلايه مدم (اجبار⁷ نفس ايله)

بن کندی کندیمه سویلنیوردم . . . سز کورندیکز . . . بن . . . بن بر
 شی . . . سویلدم . سویلدمی؟ . . . یوقسه . . . نه دیه جکم؟ . . .
 (ینه اختیارینی غائب ایدرک)

هم بنی سویورسن . هم نیچون ایریله جغز؟

اسلام بک - کیده جکم . چونکه . . .

ذکیه (حدتله⁸ سوزینی⁹ کسدرک) - ذهنمدن بابامک ننه مک محبتنی
 چیقاردک . قرداشمک مزاری¹⁰ کوکلمده ایدی . انیده اونوتدرک .
 شمدی خیالی ده کندی کبی قاره طوبراقلرده یاتیور . . . نه اوبقو قالدی
 . . . نه اختیارم قالدی . . . نه بر شیده ارزوم قالدی . . . کندکدن
 بشقه کوکلمده بر شی براقمده . . . شمدیده کندیکی المدن اله جقس .
 همده مژده¹¹ سنی کندک کتردیورسن . . .

(کندی کندینه حدتله سویلنوب¹² کرینه رک)

(1) *Ikiz*, 'a twin, twins.'—(2) *Eutédé*, 'yonder, far off.'—(3) *Dunya*, 'the world, this world.'—(4) *A. Akhiret*, 'the next world.'—(5) *P. Yar*, 'a lover, a mistress, a friend.'—(6) *A. Wallahi*, 'by God!'—(7) *A. Ijbar*, 'compelling, forcing'; *nefs*, 'one's self.'—(8) *A. Hiddet*, 'violence, impetuosity.'—(9) *Suzini kessmek*, 'to interrupt anyone.'—(10) *A. Mezâr*, 'a grave.'—(11) *P. Muzhdé*, 'glad tidings.'—(12) *Suilenmek*, 'to talk to one's self, murmur.'

صوکنده نه اوله جق ؟ او بو مملکتدن کیدر . بنده بو دنیادن کیدرم .
 عمرمک هر لذتنی غائب ایتدکدن صکره قره طوراغک نه سی وار ؟
 اسلام بک - کیده جکم . . .
 ذکیه (یاننه هجوم ایله لقردیسنی کسه رک) - ابتدا بنی اولدیر .
 اسلام بک (ایشتمامش کبی) - کیده جکم
 بن ادم دکلمیم ؟ وظیفهم¹ یوقمی ؟ وطنمی سومیه ییممی ؟ وطننی سو
 میان ادمدن سکا نصل محبت مأمول ایدرسن ؟
 ذکیه - اکر وطن . . . وطن اولنجه بن نه دیرم ! کیت !
 کیت بکم بندن بریمین² استمیور میدک . . .
 عالمیر محبت اوزرینه یرادان ربمک بیک بر اسمنه عهد ایدرم که
 دنیاده ده اختده ده ذکیه سنکدر سنک قوکلدر .
 اسلام بک - بنده اللهک
 ذکیه (لقردسنی کسه رک) - صوص ! یمین ایده جکسن استهم .
 اغزکدن بر یلان چیقهبیله جکنی بر دقیقه دوشونسهم او دقیقه ده
 چلدیررم .

دردنجی مجلس

(ذکیه اوطده * اسلام بکه کوکلایلر طیشاریده)
 اسلام بک (سوقاده) - ارقداشلر هب بوراده یز دکلمی ؟
 (ذکیه سسی ایشیدر صیقی صیقی پنجره یه قوشار جامک بر
 طرفنه صاقلانور .)
 بر کوکلی - هپ بوراده یز .
 اسلام بک - قرداشلر بایراغمه طویلانمشسکز . افتخار ایدرم . لکن

(1) A. Vazifé, 'a duty.'—(2) A. Yémin, 'an oath.'

بيليم بندن مەمنون اولەجقميسکز؟ بن غوغايە کيدیورم . فقط اولمک
نیتیله کيدیورم . ایاغم یوق . استیانلر یانمە کلمسون . یغما دوشونم .
دوشونلر اطرافمەن چکسون . راحت ارام . ارایانلر . ارتمە دوشمسون .
قوشوندن کلەدن قورقم . قورقانلر قاریلرینک یانندە اوطورسون

سویلدیکم سوزلری الکلیورمیسکز؟ اولوم قورقوسنی بتون بتون گوکلکزدن
چیقارمق الیکزدن کلیرمی؟ کؤکسکزی وطنک حدودینی محافظە
ایچون یاپلمش استحکام حکمندە بیلیمک الیکزدن کلیرمی؟ اولومکزی
ارامغە کیدە بیلیرمیسکز . . . بز وطنی محافظە ایدەجکز . الله بزى
محافظە ایدەجک . ایتمزە کزدی بیلیر . کندیکزە بو قدر کؤ
نیور میسکز؟ . . .

ارقداشلر! طونە بوینە کیدەجکز . . . طونە بزم ایچون اب حیاتدر .
طونە ارادن قالقارسە وطن یشامز . وطن یشامزە وطنندە هیچ برانسان
یشامز . . . بکلە یشایان بولنور . . . اوت بکلە بولنە بیلیر .

یوق . . . یوق یشایان بولنور . لکن انسان دکلدر . انسان وطنک
ایاقلری التندە چینندیکنی¹ کوررسە یشامز . انسان ننه سنک ایاقلری التندە
چینندیکنی کوررسە یشامز . انسان ولی نعمتنی ایاقلر التندە چینندیکنی
کوررسە یشامز . ولی نعمتنی ایاق التندە کوروبدە یشایان کویکدن الچقدرد .
برادرلر! انسان کویکدن الحق دکلدر .

الله وطنە محبتی امر ایدیور . بزم وطنمز طونە دیمکدر . چونکە طونە
الدن کیدنجه وطن قالمیور .

طونە کنارینک نرەسنی کوررسە فاشدر ایچندە یا باباکزک یا قرداشکزک
بر کمیکى بولنور . . .

طونەنک صوبى بولاندیجه اوزرینه چقان طوبراقلر محافظەسیچون اولان

(1) *Chinémek*, 'to chew, to trample on'; *chinonmek*, 'to be trampled on.'

وجودارک اجزاسندندر . عثمانلی نامی ایشیده‌لی طونه کچلدی ! بر
قاچ کره کچلدی

بر چوق کره کچلدی . . . فقط بر وقت النمدی . . . عثمانلیلر
طوردقجه ینه بر وقت النمز . هله عثمانلیلر عثمانلیلغک نه دیمک
اولدیغنی بیلیرسه هیچ بر وقت النمز . وطنکز ایچون اولمکه حاضر میسکز؟
بز اولمیکه دشمن طوندهن کچمیه جک کچنلر بزى یا اولمش یاخود یاره‌لی
بوله جق .

بن اوله جکم دییورم . ایچکزده اولومدن قورقمایان کیمدر؟ ارقه‌مدن
ایرلماغه اللهه عهد ایدرمیسکز؟
کوکلیلر - اللهه عهد¹ ایدرز .
اسلام بک - بنی سون بر وقت اردمدن ایرلماز

ایکنجی فصل

(برده اچیلنجه سلسقره قلعه سنک بر طابیه‌سند² اوتده³ بروده بر طافم
کوکلی اوتورمش ذکیه ارکک اثوابیله ایچلرنده کورینور .)

برنجی مجلس .

کوکلیلر * نفرلر * عبد الله چاوش * ذکیه .

بر کوکلی - صوصک . . . صوصک . . .

دیگر بر کوکلی - نه وار؟

اولکی کوکلی - موزیقه‌یی ایشتمیور میسک؟

ایکنجی کوکلی - ای تلاشک نه؟ ایشته عسکر کلیور .

برنجی کوکلی - هوا⁴ غوغا هواسی . . .

ذکیه - موزیقه غوغا هواسی چالیورسه بزده غوغا تورکوسی⁵ سویلرز .

(1) *Ahd etmek*, 'to promise solemnly, to undertake.'—(2) *Tabia*, 'a redoubt, a battery, an earthwork.'—(3) *Euté beridé*, 'here and there.'—(4) *A. Hava*, 'the air,' 'an air in music, a tune.'—(5) *Turkiu*, 'a song.'

ایکجی کوکلی - شونکده چو جوقلغنه باق!
 عبد الله چاوش - بونک چوجوقلغی نره سنده؟
 برنجی کوکلی - جانم صوصک

(بر قاچ کشی بردن)

کک ترکی یه کک ترکی یه؟

(عموم حضار)

امالمر افکار مر اقبال وطندر.
 سرحد مزه قلعه بزم خاگ بدندر.
 عثمانلیلرز زینتمز قانلی گفندر.¹
 غوغاده شهادتله² بتون کام³ الورز بر
 عثمانلیلرز جان ویررز نام الورز بر
 قان ایله قلیچدر کورینان بایراغمزده
 جان قورقوسی کزمر اووه مزده⁴ طاغمزده
 هر گوشده بر شیر یاتار طوپراغمزده
 غوغاده شهادتله بتون کام الورز بر
 عثمانلیلرز جان ویررز نام الورز بر
 عثمانلی ادی هر طویانه لرزه⁵ رساندر
 اجداد مرک هیبتی⁶ معروف جهاندر
 فطرت دکیشور صانمه بو قان ینه او قاندر
 غوغاده شهادتله بتون کام الورز بر
 عثمانلیلرز جان ویررز نام الورز بر

(1) A. *Kefen*, 'a winding-sheet.'—(2) A. *Shehadet*, 'martyrdom.'—(3) P. *Kiam*, 'desire, wish.'—(4) *Ova*, 'a plain, a field.'—(5) P. *Lerzé*, 'a trembling'; *lerzé-resan*, 'who or which bring trembling,' 'terrific.'—(6) A. *Héibet*, 'awfulness, dreadfulness, awe, fear.'

طوپ پاطلاسون اتشلی اطرافه صاچلسون
جنت قپوسی جان ویرن اخوانه¹ اچلسون
دنیاده نه بولدق که اولومدنده قاچلسون
غوغاده شهادتله بقون کام الورزیز
عثمانلیلرز جان ویریزنام الورزیز

ایکنجی مجلس

اولکیلر * عسکر * میرالای *

صدقی بک - قلعهده قالمق استیانلر بر طرفه ایرلسون .
بر کوکلی - هپ بوراده قالمق استیورز که بورایه کلدک . بربرمزدن
نیچون ایریله جغز؟
صدقی بک (هیچ کیمسهیه التفات ایتیمیهک) - اغالر! دشمن
صوبی کچدی

دولت قلعهسنی کندی عسکر ایلهده محاظظهیه قادر در ایچکزدن
هر کیم بوراده بولنمق استمزسه پاشادن اذن وار همان بو کون طیشاری
چیقسون .

بر کوکلی - دشمن چوق . عسکر از بزی دها ازلتمقمی استیور سکر؟
عبد الله چاوش - عسکر آز اولمغله قیامتیی² قوپار؟ آزدن از اولور .
چوقدن چوق .

صدقی بک - صوصده بر آرزونلر سویلسون .
عبد الله چاوش - آی بن . . .
صدقی بک (لقریسنی کسهک) - سبکان الله³ !!! اغالر . .

(1) A. *Ikhwan*, 'brethren, comrades.'—(2) *Kiyamet kopmak*, 'to take place' (a confusion).—(3) A. *Subhana-Allah*, 'Oh, God!' (I sing the praises of God).

محاصره ده¹ قورشوندن² کله دن³ بشقه آچلق صوسزاقده وار . . کیم
کندینی قورتارمق استرسه

بر کوکلی - بک بک بز بوراده کندی ارادتمزله کلدک . کلشمز
انجق بو ایچون ایدی بر الکزله بزه دشمنی کوستریورسکز. بر الکزله
قاچه جق قیوی!

بن یشادیغمی کافی کوریورم . کفمنی بوینمه شهیدلکی کوزیمه آلد .
بغداددن بورایه قدر او نیتله کلد

صدقی بک (هیچ برینه التفات ایتمیه رک) - برادر سوزم سزه دکل .
بر کوکلی - هانکیمزه در .

بر دیگر کوکلی - هانکیمزی ده غوغا باشلامدن دشمندن یوز چویره
جک قدر الچق ظن اییدیورسکز؟

صدقی بک - پک اعلا! سزه بزم کبی وطن یولنده اولمک
استیورسکز. سعیکز الله عندنده ضایع اولمز . حیاتکز کیدرسه آدکز قالور .
انسان اولانه اولدکدن صکره بر کوزل نام براقمق بلکه هیچ اولمامکدن
خیرلیدر . کولکیزی قوی طوتک الومدن قورقمیک که قورقسه کزده قورقسه کزده
البتہ بر کون کلور سزی بولور .
(ذکیه به خطابا)

چوجق

ذکیه - افندم .

صدقی بک - سن کیه مسین .

ذکیه (تلاش ایله) - آدم .

صدقی بک - آدک نه در؟

ذکیه (کندینی طریلیه رق) - آدم افندم .

صدقی بک (کندی کندینه) - نه مناسبتسز خلیلا⁴ . (ذکیه به خطابا)

(1) A. Muhaseré, 'a siege.'—(2) Kourshoun, 'lead, bullets.'—(3) Ghiullé, 'shot, a cannon-ball.'—(4) A. Khulyela, 'arrogance.'

قلعه دن چيقمغه مآذونس .

ذکيه - بن سزه جانمی عرض ایدیورم . سز بکا یاشمک کو چکلکئی
سویلیورسکز .

بورایه ادم اولدیرمک ایچونمی کلدکز؟ اولمک ایچونمی؟ اولدیرمک
ایچونسه بنیده اولدیرک . اولمک ایچونسه امین اولک که سزدن دها قولای
دها راحت اولورم

اوچنجی مجلس

اولکیلر * اسلام بک

اسلام بک (کوکسنده برقاچ یاره اولدیغی حالده قوشه رق) - بک ! بک !
ذکيه - آه !

اسلام بک - صودن کچدیلم .

اون بیک قدر واردیلر . اوچ یوز کشی ایله قاشولدق . اوچ ساعت
اوغراشدق اوچ ساعتده آه ! اوچ ساعتده ارقداشلرک هپسی طوپراق
اولدی . هپسی اخرته کتدی . لکن اک ادناسی ایکی دشمن اولسون
برابر کتوردی جنازه لری یرده یاتیور

اوچ یوز کشی ایدک . اون بیک سونکی یه¹ قارشو طوردق . کله اراسنده
سکدک . باشمزه طولو کبی قورشون یاغدی . عاقبت سونکی سونکی یه²
کلدک . عثمانلی نه ذیمک اولدیغنی کوستردک . هپمز اولدک . . . آه !

(1) Sunghu, 'a bayonet.'—(2) Sunghu sunghuyé ghelmek, 'to cross bayonets.'

هپس اولدی یدی کشی قالدق . اللهده بلور که بن انلره قاوشمق¹ استدم...
اللهده بیلور که بن هر کسک اوکنده ایدم . جبخانه² توکندی³ . قلیچم
قرلدی

(ذکیه بوسوزلر اراسنده یواش یواش اسلام بکه یاقلاشور⁴ اسلام بک
ذکیه نلک قوجاغنه دوشر . هر کس اطرافنه طولاپور .)

اسلام بک - عبد الله بورایه کل . شمدی الورسن . طوغری بنم اوطایه
کتوررسن . هر خدمتنه باقرسن . جراح چاغرسن . حکیم کتیردیرسن بن .
کلنجه یه قدر بر دقیقه یانندن ایرلمزسن . اکلادمی ؟

(1) *Kawoushmak*, 'to join, meet, come together.'—(2) *Jebkhané*, 'gunpowder, a powder magazine.'—(3) *Dukenmek*, 'to be exhausted.'—(4) *Yaklashmak*, 'to approach.'

Translation.

THE FATHERLAND, OR SILISTRIA.

A Drama in Four Acts.

Dramatis Personæ.

ZEKIA HANIM.

KHANIFÉ HANIM.

ESLAM BEY A Volunteer Officer.

AHMED SIDKI BEY A Colonel.

RUSTEM BEY. A Lt.-Colonel. .

ABDALLAH. The Colonel's *Chawoush*.*

A Lt.-Colonel.—A Major.—A First Officer.—A Second Officer.—
A Third Officer.—Peasants and Privates.

* *Chawoush*, 'a sergeant.'

ACT I.

On the curtain rising, a room is discovered, looking into the street. Zekia, dressed in the Albanian national costume, is lying on a sofa, a book in her hand, and a candle before her. Eslam Bey is walking up and down in the street.

SCENE I.

ZEKIA [*Leaving the book on a coffer*].—Ah! My dear mother, my dear mother! Why didst thou impart so much tenderness to my heart? Why didst thou develop my intellect so much? If thou couldst see thy daughter now, thou wouldst repent of having taught her How can my heart bear such a great life? How can my brain bear such great imaginings. My heart beats as if it would tear my breast, and leap forth. My brain aches as if it would break my skull, and be scattered forth.

[*Covering her face with her hands.*]

My dear mother! the mind which thou cultivated and prepared, in order for me to think of my father, is now occupied by another. In the heart which thou cultivated and enlarged, in order that it might love thee, another reigns.

My father educated thee. Thou died for his sake. Thou educated me; but I am not thinking about dying for thee, or even of weeping over thy death.

Ah! It is he always He is in my eyes, he is in my imagination, in my mind. He! he! he! and I saw him once in the street. Would that the fire, which entered my heart when I looked on his face, had melted it!

Collecting all the strength I had in my body, I wished to turn my eyes in another direction. Alas! I neither found strength in my body, nor did my will appear in my eyes. It was as if all the beautiful things I had seen or heard of, or thought of in my life, were collected in one man's face, and stood before me.

[*After some reflection.*]

What a strange thing is life! But a few days ago, if any one near me wept, I thought his tears arose from pleasure. To-day, peals of laughter seem to me like sounds of mourning. To-day, if I see

dew on roses just in full blossom I think some one has shed tears! A few days ago my face smiled, as if everything smiled with me. To-day my heart weeps as if everything wept with my heart.

It is morning again! Again, I have not had a moment's sleep.

[*Extinguishing the lights.*]

Poor candle! I wonder whether I shall gradually be consumed like thee, and perish. . . .

If I could only sleep five small minutes!

My God! What was that letter?

If it were written in fire it could not burn so much!

As I read it, it seemed as if drops of fire were scattered on my face and in my breast.

When my foster-mother brought it I nearly sank into the ground with shame!

One does not die of joy, but one goes mad. As soon as I saw the words of the letter I knew he would come. I love him, and he loves me! It is written in his letter. It is written with his own writing. . . . It is certain it is true. . . . Oh, God! Such a handsome body does not conceal treachery. Ah!

[*After meditating awhile.*]

Who knows? Snakes are found in the most beautiful flowers.

SCENE II.

ESLAM BEY. ZEKIA KHANIM.

ESLAM BEY [*Entering through the window*].

ZEKIA [*On seeing Eslam Bey, in great excitement, is impelled to run towards him, but collects herself; after an affecting silence, speaks to herself, but audibly*]. . . . Was I not right in wishing every day for my death? What would happen to me, if any one saw this?

ESLAM BEY.—There is no probability of any one seeing us. How many days and nights have I crept along the ground in order not to be seen. Day is breaking. People's eyes are not yet open, as night is only ending. I have been wandering round here every night. Trust to the trial I have made.

ZEKIA [*coldly, concealing her pleasure*].—Did any one invite you?

ESLAM BEY.—For God's sake do not cover your face with your hands. I saw all the world once, for you are the whole world to me. Shall I see it again? God only knows.

From that moment, like a spy under your window, I have been listening to your words. *[Zekia appearing grieved.]*

I know how great my fault is. If anyone acted so towards me, I should despise him till the Day of Judgment.

[Zekia appears still more afflicted.]

I have entered a house by the window like a robber.

If anyone entered our house, as I have entered here, I would consider it lawful to take his blood, and would kill him; but what am I to do, as I have no control over my will.

I love you I am going to be separated from you

To-day I heard from your own mouth that you love me

To-day I bid you adieu

See, the more your heart wishes to avoid me, the more thy feet approach me.

I too, if master of myself, would certainly control myself . . . I would certainly strive not to be guilty towards you.

Mercy! mercy! For a stony heart would ill befit such an angel's body.*

ZEKIA *[struggling with herself, excitedly and hesitatingly]*.—How long have I been suffering the pain of death?

[Addressing Eslam Bey.]

What is your purpose? I am struggling with myself. You have taken me from myself. If I sleep, you are in my dreams. If I wake, you are in my imagination. If I am alone, you are before me. Always you! If you wish for my body, I will be your slave. If you wish for my soul, take it! that I may be delivered (from this state).

ESLAM BEY.—When you saw me, you tried to avert your eyes. . . Was it not so, cruel one? When I saw you, do you know what a state my heart was in? If I closed my eye-lids for one moment, until they opened again it seemed to me as if I had lost my whole life-time!

* Literally, a body 'made of light.'

Thanks be to God that you love, like me, involuntarily, and that your heart overcomes you.

You have only seen me once and I you only once. Our hearts were created twins! God has given you to me and me to you.

If we are parted here, we shall be united yonder. If we are parted to-day, to-morrow we shall be united. We may appear separated, but we shall find each other. We may be supposed to be separated, but we are one.

Come! . . . Come near to me! . . . Swear to me that whether we be separated, in this world and the next, you will love none but me.

ZEKIA [*not able to control herself*].—By God

[*After collecting herself—shyly.*]

I do not understand what you mean [*Forcing herself.*]

I said to myself . . . you appeared . . . I . . . I . . . I said . . . nothing . . . Did I say anything? . . . What shall I say? . . .

[*Again losing command over herself.*]

If you love me, why shall we separate?

ESLAM BEY.—I will go . . . for . . .

ZEKIA [*interrupting him impetuously*].—You have driven the love for my father and mother out of my mind. My brother's grave was in my heart. You have caused me to forget it. Now his image, like his body, is buried in the dark earth . . . I have no sleep . . . no will . . . no desire for anything. You have left nothing in my heart but yourself . . . And now you wish to take yourself away from me; and you bring the glad tidings yourself!

[*Pacing up and down and talking to herself excitedly.*]

In the end what will happen? He will leave this country, and I shall quit the world. After losing all pleasure in life—what is the grave!

ESLAM BEY.—I must go . . .

ZEKIA [*rushing towards him, and interrupting him*].—First kill me!

ESLAM BEY [*as if he had not heard*].—I must go Am I not a man. Have I not a duty to perform. Shall I not love my country? How can you expect affection for you from a man who does not love his country?

ZEKIA.—If . . . the country. When you speak of country, what

am I to say? Go! Go! Bey Did you not wish an oath from me? I solemnly promise, by the thousand and one names of the Lord, who created the world in love, that Zekia is yours in this world and the next, that Zekia is your slave.

ESLAM BEY.—I also swear by God

ZEKIA [*interrupting him*].—Silence. I do not wish you to take an oath. If I think for one moment that a lie can come from your mouth, that moment I shall go mad

SCENE III.

ZEKIA in the room. ESLAM BEY and Volunteers without.

ESLAM BEY [*in the street*].—Comrades, we are all here.

[*Zekia hears his voice, runs frequently to the window, and conceals herself near the glass.*]

A VOLUNTEER.—We are all here.

ESLAM BEY.—Comrades! You have rallied round my flag, and I am proud of it, but I do not know whether you will be pleased with me. I am going to the war, but I go intending to die. I have no pay. Let those who wish for pay come not with me. I do not think of booty. Let those who think of it, retire. I do not seek comfort. Let those who seek it, not follow me. I do not fear cannon-balls or bullets. Let those who do, stay with their wives. Do you comprehend my words? Are you able to expel all fear of death from your hearts? Are you capable of looking upon your breasts as a fortification made to defend the frontiers of your country? Can you go and seek your death? . . . We shall defend our country, and God will defend us; but if he does not, He knows best. Have you so much confidence in yourselves? . . .

Comrades! we are going to the banks of the Danube. The Danube is life to us. If the Danube be lost, the country cannot live; and no one in the country can live Perhaps there may be one who could live yes, perhaps.

No! . . . No! There may be one who could live, but he is not a man. A man, when he sees his country trampled under foot, cannot live. A man cannot live if he sees his mother trodden under foot. A man cannot live if he sees his benefactor trampled on. Anyone

who sees his benefactor trampled on, and lives, is viler than a dog: and,—brethren! a man is not viler than a dog.

God commands us to love our country. Our country means the Danube; for if the Danube goes, our country will not remain.

Wherever you go on the banks of the Danube, the bones of your fathers or comrades are to be found. If the waters of the Danube be stirred up, the mud which rises to the surface is compounded of the bodies of those who defended it.

The Danube has been crossed, since the name of the Turks was first heard. It has been crossed several times, many times, but it has never been taken. As long as the Turks remain it never will be taken. Are you ready to die for your country? Until we die, the enemy will not cross the Danube. Those who do cross will find us either dead or wounded.

I tell you I shall die. Who of you do not fear death? Do you swear to God you will follow me?

VOLUNTEERS.—We swear by God.

ESLAM BEY.—Let him who loves me follow me!

ACT II.

[*On the curtain rising a number of Volunteers are seen sitting here and there in a redoubt of the Castle of Silistria, and Zekia disguised in male attire*].

SCENE I.

VOLUNTEERS. SOLDIERS. SERJEANT ABDALLAH. ZEKIA.

A VOLUNTEER.—Silence . . . Silence!

ANOTHER VOLUNTEER.—What is the matter?

1st VOLUNTEER.—Do you not hear the band?

2nd VOLUNTEER.—Well, why such a fuss? The troops are coming.

1st VOLUNTEER.—The tune is a martial air.

ZEKIA.—If the band is playing a martial air, let us also sing a war song?

2nd VOLUNTEER.—See! What childishness!

SERGEANT ABDALLAH.—Where is the childishness ?

1st VOLUNTEER.—Silence, my dear fellow !

[*A number of people together.*]

Come, let us have the song !

[*All together.*]

Our hopes and our thoughts are for the Fatherland,
And our bodies are a bulwark for the Turkish frontierland.

We are Turks, and our pride is a bloody winding-sheet.

We desire nothing else but a martyr's death in war ;

We are Turks, who will pay for fame with our gore.

Our flag is a sword upon a bloody ground ;

In our valleys, on our mountains, no fear of death is found,

And, in every corner of our land, a lion lurks unbound.

We desire nothing else but a martyr's death in war ;

We are Turks, who will pay for fame with our gore.

The name of the Turks makes every hearer shake, [quake.

And the terror of our fathers' name once made the whole earth

And, think not we are altered, our blood is just the same.

We desire nothing else but a martyr's death in war ;

We are Turks, who will pay for fame with our gore.

Then let the cannons roar, and around the bullets fly,

For Heaven's gate is open for those who bravely die ;

And what does earth us offer, that we should dying shy ?

We desire nothing else but a martyr's death in war ;

We are Turks, who will pay for fame with our gore.

SCENE II.

THE SAME PERSONS. SOLDIERS. THE COLONEL.

SIDKI BEY.—Let those who wish to stay in the castle step on one side.

A VOLUNTEER.—We all wish to remain here ; for we have come here, and why should we separate ?

SIDKI BEY.—Gentlemen ! the enemy has crossed the river. The government is capable of defending its castle with its own soldiers.

Whoever among you may not wish to remain, has permission to go out to-day.

A VOLUNTEER.—The enemy are numerous. Our soldiers are few. Do you want to decrease them still more?

SERGEANT ABDALLAH.—If the soldiers are few does that matter? If they are few, few will die. If there are many, many will die.

SIDKI BEY.—Silence! Let them speak!

SERGEANT ABDALLAH.—Oh! I

SIDKI BEY [*interrupting him*].—Oh God! Gentlemen! In a siege, besides bullets and cannon balls, there are hunger and thirst. Whoever wishes to save himself

A VOLUNTEER.—Bey! Bey! We came here of our own free will. Our coming was only for this. With one hand you show us the enemy, and with the other you show us the door to escape! I consider I have lived long enough. I have my shroud with me, and am ready to die. I have come from Bagdad here with that intention.

SIDKI BEY [*not looking at any one*].—Comrade! I am not speaking to you.

ANOTHER VOLUNTEER.—Which of us do you think mean enough to turn his back to the enemy before the fight begins?

SIDKI BEY.—Very good. You also, like us, desire to die for our country. Your efforts will be appreciated by God. If you lose your life, your name will remain. For him who is a man, leaving a glorious name after dying, is better than not dying. Keep a bold heart. Fear not death: for whether you fear it or do not fear it, one day it will assuredly find you. [*Addressing Zekia.*]

Boy!

ZEKIA.—Sir!

SIDKI BEY.—Who art thou?

ZEKIA [*embarrassed*].—A man!

SIDKI BEY.—What is thy name?

ZEKIA [*collecting herself*].—A man, Sir!

SIDKI BEY [*to himself*].—What impertinence! [*Addressing Zekia.*] Thou art permitted to leave the castle.

ZEKIA.—I offer you my life. You talk to me of my youth. Did you come here to kill men, or to die? If you came to kill, kill

me also. If you came to die, be assured I shall die more easily and contentedly than you.....

SCENE III.

THE SAME PERSONS, and ESLAM BEY.

ESLAM BEY [*running, with several wounds in his breast*].—Bey, Bey.

ZEKIA.—Ah!

ESLAM BEY.—They have crossed the river. Ten thousand of them came; we opposed them with three hundred. We struggled for three hours. In three hours . . . Ah! in three hours . . . all our comrades fell. All have gone to heaven; but each one took two of the enemy with him at least; their bodies are lying on the ground. We were three hundred; we stood against three thousand bayonets. We rebounded between the cannon-balls. We let them see what the Turks are like; we all died . . . Ah! all died; seven only remained. God knows I wished to die also. I was in front of all of them. But our powder was exhausted, and my sword broke.

[*Zekia, while hearing these words, draws closer and closer to Eslam Bey. Eslam Bey falls into Zekia's arms. Everybody collects round them.*]

ESLAM BEY.—Abdallah, come here! Take her at once to my room; look to all her wants. Call a surgeon; send for a doctor. Do not leave her a moment till I come.....

JEZMI.

Jezmi's feelings on first going into action.

هر نه مسلکده¹ اولورسه اولسون برنجی تشبث² برنجی حرکت وجدانده
نه درلو تأثرلر فکده نه یولده تصورلر³ حاصل ایلدیکی هر کسک نفسده
تحریر⁴ ایله بیلدیکی حالدرندر.

جزمینک طریقی اولان عسکرلکده برنجی تشبثدن ظهور ایده جک
تأثیرات تصورلرک شدتی ایسه هیچ بر حاله قیاس⁵ قبول ایتمز. فطرده⁶
نه قدر لاابالیلک⁷ مشریده⁸ نه قدر قیدسزلق⁹ کوکده نه قدر فداکارلق¹⁰
اولورسه اولسون طبیعتک¹¹ حاسه¹² غالبه سی اولان حفظ¹³ نفس انهماکی¹⁴
اره دن زائل¹⁵ اولمق ممکن دکدر. هله اعتیادسزلق¹⁶ تجربه سزاک
دنیا نیک الک زکی الک جرأتلی اولان اصحاب تمیزنده¹⁷ بیله ذهنا¹⁸ بر
ترد¹⁹ قلباً بر خلجان²⁰ حاصل ایتمامک احتمالک²¹ خارجده کورینور.
کید یله جک میدان²² حرب ایسه بر موقع²³ امتحاندر²⁴ که آخرته الک
اوزاق مسافه سی²⁵ بر کله²⁶ منزلندن عبارتدر²⁷. ائتلاف²⁸ ایتمیانلر ایچون
هادم²⁹ اللذاة اولان موت³⁰ بالطبع³¹ دشمنک افرادنده دکل افرادینک

(1) A. *Meslek*, 'a road, path, a career.'—(2) A. *Téshebbus*, 'setting about a thing.'—(3) *Tésavvur*, 'picturing to one's self, forming an idea.'—(4) A. *Tejribé*, 'experience, an experiment, a trial.'—(5) A. *Kiyas*, 'measuring, judging of;' *kiyas etmek*, (v.a.) 'to liken, compare;' (v.n.) 'to think, suppose.'—(6) *Fitret*, 'disposition, nature.'—(7) *La-ubali-lik*, 'carelessness.'—(8) A. *Meshreb*, 'temperament, character.'—(9) *Kaidsizlik*, 'recklessness.'—(10) *Fedakiarlik*, 'self-sacrifice.'—(11) A. *Tabiat*, 'nature.'—(12) A. *Hasé*, 'a feeling, a sense.'—(13) A. *Hifz-i-Nefs*, 'self-preservation.'—(14) A. *Inhimak*, 'diligent application;' 'setting about a thing with heart and soul;' 'being urged or pressed to do something.'—(15) *Za'il olmak*, 'to disappear.'—(16) *Itiyadsizlik*, 'being unaccustomed to a thing.'—(17) A. *Temyiz*, 'distinction.'—(18) *Zihnan*, 'mentally.'—(19) A. *Téreddud*, 'hesitation.'—(20) A. *Khalejan*, 'agitation, or tremor.'—(21) A. *Ihtimal*, 'probability.'—(22) A. *Méidan*, 'an open space, a square;' *méidan-harb*, 'a battle-field.'—(23) A. *Mevki*, 'a place, position.'—(24) A. *Imtihan*, 'trial, testing, examination.'—(25) A. *Mesafé*, 'distance.'—(26) *Ghiullé*, 'a cannon-ball.'—(27) A. *Ibare-olmak*, 'to consist of.'—(28) *Itilaf etmek*, 'to be accustomed to.'—(29) A. *Hadim*, 'who demolishes;' *hadim-u-lezzat*, 'the destroyer of pleasures' (death).—(30) A. *Mevt*, 'death.'—(31) A. *Bittabi*, 'naturally.'

کولسکه لرنده¹ بيله تجسم² ایتمش کبی گورینور . انسان کزنديکی
 طوپراقلرک هر طرفنی کندي ایچون حاضرلنمش بر مزار³ قیاس ايدر .
 دنیانک نه قدر بدایعی⁴ عمرک⁵ نه قدر لذایذی⁶ قلبک نه قدر آمالی⁷
 وار ایسه جمله سی بر یر طویلانیرده عرض اشتیاق⁸ ایلرجه سنه کوز اوکنده
 دور ایتمهک⁹ باشلار .

ایشته جزمی حربه کیتمهک او درجه لرده ارزوکش¹⁰ ایکن ینه آننه
 بنوب ده آلايه¹¹ کیرنجه بو انفعالات¹² طبیعیه دن¹³ بر درلو کندينی
 قورتاره مدی . بوندن بشقه عاقل¹⁴ نه قدر کندينه اعتماد¹⁵ ایتسه طالعنه¹⁶
 اعتماد ایده مز . بناء علیه اومولمدق¹⁷ یردن بر بادره¹⁸ ظهور ایدوب ده
 مهارت¹⁹ ویا شجاعتنه²⁰ شئن²¹ ترتب²² ایده بيلمک و او صورتله کرک
 حامیلری²³ کرک ارقداشلری نظرنده ایچقلقله²⁴ معروف²⁵ اولمق واهمه²⁶
 سی ده کرکلنده کی اضطرابه²⁷ خیلیدن خیلی قوت ویرمکده ایدی .

فقط فطرنده کی²⁸ شجاعت عزمنده کی²⁹ قوت خصوصيله کبر نفسک
 مزیاتندن³⁰ اولان داعیه³¹ ناموس و سائقه³² غیرت یوقاریده بحث
 ایتدیکمز حسیاته تماميله مقابله³³ ایدردی .

جزمی بو کشاکش³⁴ بو تردد لرله³⁵ دشمنک قارشيسنه کلوب ده تفک
 علوی³⁶ قلیس پارلیدیسی³⁷ نظرنده جولان³⁸ ایتمهک باشلاينجه محاربه یی³⁹ نه

(1) *Ghieulghé*, 'a shadow.'—(2) *Tajessum etmek*, 'to take bodily form.'—
 (3) *A. Mézar*, 'a burying-ground.'—(4) *A. Bedaî* (pl. of *bedia*, 'wonderful or
 beautiful things.'—(5) *A. Eumr*, 'life-time.'—(6) *A. Lezaiz*, 'enjoyments.'—(7) *A.*
Amal, 'hopes.'—(8) *A. Ishtiyak*, 'longing to see anyone.'—(9) *A. Devr etmek*, 'to
 revolve.'—(10) *Arzoukesh*, 'desirous.'—(11) *Alaî*, 'a regiment.'—(12) *A. Infialat*,
 'afflictions.'—(13) *A. Tabî'i*, 'natural.'—(14) *A. Akl*, 'sensible.'—(15) *İtimad etmek*,
 'to trust.'—(16) *A. Tali*, 'luck.'—(17) *Oumak*, 'to hope, expect.'—(18) *A. Badiré*,
 'what happens suddenly.'—(19) *A. Méharet*, 'skill.'—(20) *A. Shejaat*, 'valour,
 courage.'—(21) *A. Shéin*, 'disgrace.'—(22) *Térettub etmek*, 'to result, proceed, to
 take form and being.'—(23) *A. Hami*, 'a protector.'—(24) *Alchaklik*, 'meanness,
 baseness.'—(25) *A. Marouf*, 'known.'—(26) *Vahimé*, 'a fear, fancy.'—(27) *Iztirab*,
 'disturbance, perturbation.'—(28) *A. Fitret*, 'disposition, nature.'—(29) *A. Azm*,
 'determination.'—(30) *A. Meziyyet*, 'a virtue.'—(31) *A. Daiyyé*, 'an incentive,
 cause.'—(32) *A. Saiké*, 'what urges.'—(33) *Mukabelé etmek*, 'to counterbalance.'—
 (34) *P. Keshakesh*, 'discord, pulling in various directions.'—(35) *A. Tereddud*,
 'hesitation.'—(36) *Alev*, 'a flame, a flash.'—(37) *Parladi* (n.), 'shining, flashing.'—
 (38) *Jevolan etmek*, 'to move, circulate.'—(39) *A. Mouharebé*, 'war, a battle.'

دها ارزوسی قوه ده¹ ایکن تصور ایتدیکی کبی صفا و اقبال مسیره سی²
حالنده کوردی نه ارزوسی فعله³ کلدکدن صکره توهم⁴ ایلدیکی کبی بر بلای
مبهم⁵ جولانکاهی⁶ حکمنده⁷ بولدی .

The Battle with the Persians.

درویش پاشا قهرمانلغی⁸ ایله برابر ذاتاً⁹ پک کنج و فطره متهور¹⁰ بر
ذات اوله رق دشمنی کوردیکی کبی طبیعتنده اولان صولت¹¹ شیرانه¹²
کافه حواس¹³ و قواسنه¹⁴ غلبه ایلدیکندن ایکی طرفک مقدارنجه اولان
تفاوته¹⁵ هیچ اهمیت¹⁶ ویرمیدی . رایت¹⁷ اقبالی التنده بولنان اوچ درتیوز
دلیر¹⁸ ایله قوجه بر اردونک قلبکاهی¹⁹ اوزرینه هجوم ایلدی کویا که
پاشانک فره سی بر زبانه²⁰ جهانسوز²¹ مقابله سنه کلان دشمن ایسه بر
یغین²² خاشاک²³ ایدی . برنجی صفده²⁴ بولنان ایران آایلری صدمه²⁵
اولیسنده محو²⁶ اولندی . بو صولت طاقت²⁷ بر اندازانه²⁸ ایله دشمن اردوسنک
عمومی²⁹ تزلزله و حتی بعض فرقه لری انهزامه³⁰ باشلادی ایسه ده طوقمان
خان او قدر کوچک بر فرقه اوکندن فرار ایتمک رنالتنی³¹ موتدن
شنیع³² عد ایدهرک نهایت درجه لده غیرتزلزله عسکرینی ینه موقع ثباته
کستیروش و هر جهته عثمانلیلرک عمومندن غلبه لک بر فرقه سوق

(1) *Kuvvéde*, 'in posse.'—(2) *A. Mésiré*, 'a place of promenade.'—(3) *Filé ghetirmek*, 'to execute, perform;' *filé ghelmek*, 'to be realised.'—(4) *Tévehhum etmek*, 'to surmise, dread.'—(5) *A. Mubrem*, 'irresistible, urgent.'—(6) *P. Jevelanghiyah*, 'the place where anything moves or happens' (theatre).—(7) *Hukmindé*, 'like.'—(8) *Kahramanlık*, 'might, valour.'—(9) *Zatan*, 'personally.'—(10) *A. Muteharvir*, 'impetuous.'—(11) *Savlet*, 'a rush, impetuosity.'—(12) *Shirané*, 'lion-like.'—(13) *A. Héwas* (pl. of حاسه), 'senses, faculties.'—(14) *A. Kuva* (pl. of قوت *kouvet*), 'powers, faculties.'—(15) *A. Téfavout*, 'the difference, surplus, remainder.'—(16) *Ehemiyyet*, 'importance.'—(17) *A. Rayét*, 'a flag, standard.'—(18) *P. Dilir*, 'a hero.'—(19) *P. Kalbghiah*, 'the place of the heart.'—(20) *P. Zebané*, 'a flame.'—(21) *P. Jihansuz*, 'which burns or consumes the world.'—(22) *Yighin*, 'a heap.'—(23) *P. Khashak*, 'sticks or straws blown about.'—(24) *A. Saf*, 'a rank, row.'—(25) *A. Sadamé*, 'a shock.'—(26) *Mahv olounmak*, 'to be annihilated.'—(27 & 28) *P. Taket ber-endazané*, 'strong enough to overthrow,' 'tremendous.'—(29) *A. Tézelmul*, 'quaking, shaking.'—(30) *A. Inhizam*, 'a defeat, rout.'—(31) *A. Rezalet*, 'base-ness.'—(32) *A. Shenî*, 'odious, shameful.'

ایده‌رک پاشانک اطرافنی بر دائیره صورتنده احاطه‌یه قالقشمش
ایدی . . .

ایرانلیلر مهاجمات¹ متوالیه² ایله بزم عسکری احاطه ایتدیلر و بر خیلی
آدم ده تلف ایلدیلر . درویش پاشا یاننده بولنان بقیهء شهدا³ ایله ایکی
اوج ساعت قدر قلیچ قلیچه بر جنگ رستمانه ایله یذه دشمنی لرزنه⁴
ایتمشکن طوقمان خان طرفندن اوزرینه بر مکمل⁵ سواری فرقه‌سی ده سوق⁶
اولندیغندن بو تازه قوت بر صولت شدید ایله پاشانک توابع⁷ جلا‌تندن⁸
اوتوز قدر دلاوری قربان ایلدکدن صکره کرز⁹ و قلیچ ضربه‌لر¹⁰ یله کندیسنی
اتدن اشافی المشدی .

مجاهد¹¹ حیدر¹² اقتدار پیدایه بولندیغی حالدده تلک باشنه قوجه بر
اوردو ایله بر خیلی زمان اوغراشدی¹³ . و بربرینی متعاقب اوزرینه هجوم
ایدن اوج عجم فدائیسنی¹⁴ برر قلیجده ایکی پاره ایلدی . بو مدافعه¹⁵ رستم¹⁶
پسندانه صره‌سندده شاکرد جلا‌تتی¹⁷ اولان دائره‌سی طاقمی بر غیرت فوق¹⁸
العادة ایله هر بری اطرافنی صاران¹⁹ عجم الاینی یارارق²⁰ سلحدارینک²¹
یائنده اجتماع²² ایتدیلر و ولی نعمت‌لرینک²³ شان مربیانه‌سنی²⁴ اعلا²⁵
ایده‌جک بر صولتله پاشانک اطرافنی صاران عجم‌لر تارمار ایده‌رک کند
یسنی ینه تخت²⁶ روان²⁷ اجلالی²⁸ اولان زین²⁹ سمندینه³⁰ اصعدا³¹ ایلدیلر .

(1) A. Muhajemat, 'attacks.'—(2) Mutévali, 'successive.'—(3) A. Shuheda, 'martyrs.'—(4) P. Lerzénak, 'seized with trembling.'—(5) A. Mukemmel, 'complete.'—(6) Sevki olounmak, 'to be urged, pushed, driven.'—(7) A. Tévatı, 'dependents.'—(8) A. Jeladet, 'intrepidity.'—(9) P. Ghiurz, 'a mace.'—(10) A. Darbé, 'a blow.'—(11) A. Mujahid, 'a champion of the faith.'—(12) P. Haïdar-iktidar, 'having the might of a lion.'—(13) Oghrashmak, 'to struggle.'—(14) Fedai, 'one who risks his life desperately.'—(15) A. Mudafaa, 'defence.'—(16) P. Rustem, a famous hero; Rustem-pésendané, 'heroic.'—(17) A. Jeladet, 'intrepidity.'—(18) A. Fevk-él-adé, 'extraordinary.'—(19) Sarmak, 'to bind or twine round' (a thing).—(20) Yarmak, 'to cleave.'—(21) Silahdar (silihdar), 'an esquire, a sword-bearer.'—(22) Ijtima etmek, 'to assemble.'—(23) A. Veli-nimet, 'a benefactor.'—(24) P. Murebbiané, Murebbi, 'an educator,' Murebbiané, pertaining to an educator (exemplary).—(25) A. Ila, 'elevating.'—(26) P. Takht, 'a throne.'—(27) Takht-i-rewan, 'a palanquin.'—(28) A. Ijlal, 'glory.'—(29) P. Zin, 'a saddle.'—(30) P. Semend, 'a horse.'—(31) Isaad etmek, 'to raise.'

جزمی هر نه قدر سپاهی¹ ایسه ده درویش پاشا معیتنه² الیندن ایریله رق کیتمش اولمق و الذده سردار طرفندن توصیه لر بولنمق جهتلریله پاشانک دائره سی خلقنه قارشمش و بناء علیه بو صولت قهرمانی یه اشتراک³ ایتمشیدی . مخاطره⁴ بو بادره⁵ ایله ختامه⁶ ایرمدی درویش پاشا دوشدیکه مهلکه دن⁷ قورتیلوب ده بنه جگ بر حیوانه مالک اولنجه ینه فرقه سنی احاطه ایدن دشمن آلایلرینی سوندیرمک⁸ امیدینه دوشه رک شدتلی شدتلی حمله لر⁹ قیام¹⁰ ایلدی و حتی امید غالبیتنی ده قوه قریبه یه کتیردی . فقط طوقمان خان پیدرپی¹¹ یکی فرقه لر سوقیله حرب اوزرنده بولنان قوتنی تزبید¹² و تأیید¹³ ایتدیکندن اوچانجی دفعه اوله دق محاربه علولمکه باشلادی .

عثمانلیلر نه قدر ازلدیه سیه ایرانلیلر انک بر قاچ قاتی چوغالدیغیچون بو دفعه کی مصادمه اولکیلره نسبت قبول ایتمیه جگ درجه لده شدید ایدی . عثمانلیلرک هر نفری سگزارون کشی ایله اوغراشیر و اوغراشانلرک هربری قاننک هر طمله سنی بر جوهر جانه بدل¹⁴ ویرر ایدی . بقیه شهدا ایچنده مجروح اولمق کیمسه قالمدی فقط او زمانک سلاحنده شمдіکی تأثیر اومدیغندن اکثرینک جرجه¹⁵ سی خفیف ایدی عاقبت کندی نفسلرینی ولی نعمتلرینه سپر¹⁶ ایتمکه اولان توابعک سیرکلنمسی¹⁷ جهتله عجملر بر مهاجمه شدیده ایله پاشانک صاغ طرفنده بولنان بر قاچ سواری بی عموماً شهید ایتدکن صکره بر اوق ایله اتنی تلف و بر دیگر اوق ایله کنديسنی مجروح ایدلرک ینه او پرتو¹⁸ رخسان¹⁹ حمیتی²⁰ زمینه دوشوردیلر

(1) *Sipahi*, 'a Spahi.'—(2) *A. Ma'yyet*, 'a suite.'—(3) *Ishtirak etmek*, 'to participate in.'—(4) *A. Mukhateré*, 'danger.'—(5) *A. Badiré*, 'an unexpected event.'—(6) *A. Khitam*, 'completion, conclusion.'—(7) *A. Mehleké*, 'peril.'—(8) *Seundurmek*, 'to extinguish.'—(9) *A. Hamlé*, 'a charge, an effort, a pull.'—(10) *Kiyam éilémek*, 'to set about diligently.'—(11) *Péi-der-péi*, 'by degrees, continuously.'—(12) *A. Tezyid*, 'increasing.'—(13) *A. Téyid*, 'strengthening.'—(14) *A. Bédél*, 'a substitute, equivalent.'—(15) *A. Jeriha*, 'a wound.'—(16) *P. Siper*, 'a protection, shield; parapet, peak of a cap.'—(17) *Séireklenmek*, 'to get thinned.'—(18) *P. Pertev*, 'a ray, light.'—(19) *P. Rakhsan*, 'brilliant.'—(20) *A. Hamiyyet*, 'patriotism.'

جزمی بولندیغی بر قاچ یوز آدیم¹ مسافه دن² پاشانک دوشدیکي مهلکه یی
کورنجه وجودنده نه قدر حرارت غریزه³ وار ایسه بر دنبه⁴ التهاب⁵
ایده رک بهار کونشه اوغرامش اغاجلر کبی درلو درلو رنگلر ایچنده قالمغه باشلادی .
کوزلرینی قان بوریدی⁶ . هر بری یکی اچلمش بر غنچه بکزه دی . توپلری⁷
اوپردی⁸ برر دیکن شکلی باغلادی . کزندن کچمش دینیلجک بر طرز⁹
مهیب¹⁰ ایله

”سرکشک ایتدی توسن بخت ستیزکار

دوشدی زمینه سایه الطاف کردگار“

بیتنی¹¹ اوقویه رق ”پاشا یرلره یاتپور دیننی دولتنی سون ارقه مدن
کلسون!“ دهرک قلیجنی اغزیننه قارغیسنی الینه الدی . فرهاد پاشا
یادکاری¹² اولان کحیلانک دیزکیننی¹³ بویننه اتدی . باشنی دشمن اوزرینه
چوپردی ”کسکین¹⁴ اوزنکی“ پاشانک بولندیغی طرفه هجوم ایلدی . دائرة
طاقمندن یاننده اولانلرده مسلک غیرتده جزمی یه مرافقتدن¹⁵ چکنمدیلر¹⁶ .
بلکه ولی نعمتلرینک خلاصنه اندن زیاده اقدام ایتدیلر انجق جزمینک
کحیلانی زورکار ایله مسابقه¹⁷ ایده جک بر سرعت مالک اولدیغندن پاشانک
اطرافنی احاطه ایدن دشمن عسکرینه هر کسدن اول او یتشدی و بربرینی
متعاقب بر قاچ عجم تلف ایده رک سلاح قوتیله اچدیغی شهره¹⁸
جلادتدن ملک¹⁹ مؤکل²⁰ کبی مجروحک²¹ یاننه ورود²² ایلدی همان یره
ایندی پاشایی کندی اتنه سوار ایلدی تعظیماً اوزنکیسنی²³ اوپدیکي²⁴

(1) *Adim*, 'a pace.'—(2) *A. Mesafé*, 'distance.'—(3) *A. Gharizi*, 'innate.'—
(4) *Birdenbiré*, 'all at once.'—(5) *Ilthab etmek*, 'to flame up.'—(6) *Bouroumek*, 'to
cover up, wrap up.'—(7) *Tuî*, 'a feather, soft hair, down.'—(8) *Eupermek*, 'to stand
on end.'—(9) *A. Tarz*, 'way, fashion, manner.'—(10) *A. Muhib*, 'terrific.'—(11) *A.*
Beit, 'a couplet, verse.'—(12) *P. Yedigüzar*, 'a souvenir, a memento.'—(13) *Diz-*
ghin, 'the reins, a rein;' *dolou dizghin*, 'at full gallop.'—(14) *Keskin*,
'sharp, swift.'—(15) *A. Murafakat*, 'accompanying.'—(16) *Chekinmek*, 'to be loth,
to scruple, to hang back, to be bashful.'—(17) *Musabaka etmek*, 'to race with, com-
pete with.'—(18) *P. Shah-rah*, 'a public road.'—(19) *A. Mêle*, 'an angel.'—
(20) *A. Muvekkel*, 'charged, appointed as an agent.'—(21) *A. Mejrour*, 'wounded.'—
(22) *A. Vuroud élmek*, 'to arrive.'—(23) *Uzınghi*, 'a stirrup.'—(24) *Eupmek*,
'to kiss.'

صرده ایدی که سلاح ارقداشلی ده بربرینی متعاقب یانلرینه واصل اولدیلر.

یو فرقه ناجیه¹ اقدامات متوالیه ایله ینه دشمن مهاجملرینی² اطرافدن دفع ایتمهک باشلامشدی حیواننی پاشایه تقدیم ایلدیکی جهته پیاده قلان جزمی ده بر عجم سواریسنک دیزکیننه صاریله رق و چیره³ دستانه⁴ بر مهارتله اعدام ایده رک⁵ التذده کی شاه بکندی یه⁶ سوار اولدی. و اومجاهد لک اره سنه قارشدی آره دن بر از وقت کچر کچمز دشمن عسکرینک اره سنده هوان بر سیاه دومان⁷ پیدا اولدی و بزم عسکرک اره سنده بر قزل توز قالدی.

دشمن طرفندن کورینان دومان فورتنه لی⁸ بر یاغور بلوطی بزم طرفدن قالقان توزه سردار پاشانک درویش پاشا امدادینه⁹ کوندردیکی اوز تیمور اوغلی عثمان پاشا فرقه سی ایدی بلوط حامل¹⁰ اولدیغی یاغور طمله لرینی¹¹ اردولرک اوزرینه صاچمغه عثمان پاشاده دشمنه او طمله لره یاریشیرجه سنه قورشون یاغدیرمغه باشلادی.

عثمانلیرک آتشی بر یارم ساعت دوام¹² ایتمش اولسه عجم اردوسنک بتون مضمحل¹³ اولمسی مقرر¹⁴ ایدی نه فائده که او وقتک سلاحی صودن محافظه اولنور شیلردن اولمدیغی ایچون یاغورک شدتله اون اون ایکی دقیقه ایچنده طویلر تفکر بتون بتون استعمالدن قالمش و ینه ایش فلیجه طیانمش ایدی.

عجم عسکری ایسه درویش پاشا و حتی مؤحر¹⁵ امداد لرینه کلان فرقه لرینک مجموعندن یوزه یتمش نسبتنده زائد اولدیغی ایچون - او زمانلر حکمنجه حسن استعمالی عثمانلیرک مخصوصاتندن اولان -

(1) *Naji*, 'saving, rescuing.'—(2) *A. Muhajim*, 'an assailant.'—(3) *P. Chiré-dest*, 'adroit.'—(4) *Shah-béyendi*, 'a kind of horse.'—(5) *Doman*, 'a fog, mist.'—(6) *Fir-tinali*, 'stormy.'—(7) *A. Imdad*, 'assistance.'—(8) *Hamil olmak*, 'to bear, carry.'—(9) *Damla*, 'a drop.'—(10) *Déuam etmek*, 'to continue.'—(11) *A. Mouzmahil*, 'destroyed, annihilated.'—(12) *A. Mukarrer*, 'sure.'—(13) *A. Mouakhhheran*, 'latterly.'

اتشلی سلاح معطل¹ اولانجه کثرتلرینه کوندیلر². قلیچمزه مقاومت ایده بیلیمک امیدینه دوشدیلر اردومزله کوکس کورکه³ کلیمدن چکنمدیلر.

عثمان پاشا درویش پاشایه بکزه مزدی درویش پاشا انسان قیاقنده⁴ غضنفر⁵ ایسه عثمان غضنفر صولتنده برانسان اوله رق ترتیبات حربیه جه زماننده کی اصحاب سیفک عمومته فائق⁶ ایدی او جهتله ایش قلیجه دوشدیکي صرده دخی ابراز ایتدیکي مهارت فوق العاده دشمنک کثرتنی حکمدن اسقاط⁷ ایلدی.

اویله دن⁸ غروبه⁹ قدر امتداد¹⁰ ایدن محاربه ده عثمان پاشا تعدد¹¹ ایدر جه سنه بر سرعت¹² هر مخاطره محکمه یتیشهرک جبر¹³ ما فات ایدردی هرفرصت غالبیتک موقع ظهورنده بولنه رق تمامیه اغتنامه¹⁴ موفق¹⁵ اولوردی. درویش پاشا اویله کندنن قدملی¹⁶ کندنن اقتدارلی¹⁷ بر ذاتک میدان حربه ورودی اوزرینه یاره سنه باقدیرمتی ایچون بر چادر¹⁸ چکلدی¹⁹ مع مافیه²⁰ حربک او فصلنده ده²¹ ینه دشمنک هجومه قارشی مقاومت²² مقاومتنه قارشی هجومده عثمانلی عسکرینک ممتازی²³ درویش پاشا فرقه سنک بقیه سی و او بقیه نک ال ممتازی ده جزمی ایدی

غروب زمانلرینه یقین ایکی عسکر صوک دفعه²⁴ اولمق اوزره ینه تمامیه بربرینه قاریشه رق عثمانلیلرک رنگارنک²⁵ بایراقلری عجملرک ظلام²⁶ تحشیدی²⁷ ایچنده متعدد²⁸ قوس²⁹ قزح لر پیدا اولمش کبی بر شکل غریب حاصل

(1) *Mouattal*, 'useless, idle, inactive.'—(2) *Ghiuwenmek*, 'to put faith in, to trust.'—(3) *Ghieuks*, 'the chest'; *ghieuks ghieuksé ghelmek*, 'to fight hand to hand.'—(4) *A. Kiyafet*, 'costume, form, appearance.'—(5) *Ghazanfer*, 'a lion.'—(6) *A. Faik*, 'excelling.'—(7) *Iskat etmek*, 'to lower, cause to fall.'—(8) *Evilé*, 'noon.'—(9) *A. Ghuroub*, 'sun-set.'—(10) *Imtidat etmek*, 'to extend' (v.n.).—(11) *Taadud*, 'exceeding calculation.'—(12) *A. Surat*, 'swiftness.'—(13) *Jebr-ma-fat etmek*, 'to repair what has happened, to restore, retrieve.'—(14) *Ightinam*, 'taking advantage of.'—(15) *Muwafak olmak*, 'to succeed.'—(16) *Kademi*, 'one whose approach brings good luck'; 'lucky, fortunate.'—(17) *Iktidarli*, 'capable.'—(18) *Chadir*, 'a tent.'—(19) *Chekilme*, 'to retire, withdraw' (v.n.).—(20) *A. Ma-ma fi*, 'however.'—(21) *A. Fasl*, 'a division, section, chapter, season.'—(22) *A. Mukavemet*, 'Resistance.'—(23) *A. Mumtaz*, 'distinguished.'—(24) *A. Defa*, 'a time.'—(25) *P. Rengh-iareng*, 'of various colours.'—(26) *A. Zilam*, 'darkness.'—(27) *A. Tehashshad*, 'congregating, collecting together.'—(28) *A. Mutaadid*, 'numerous.'—(29) *A. Karsi-Kouzah*, 'a rainbow.'

ایتمشدی . ایرانلیلر هوا بتون بتون قرارنجیه¹ قدر ایستر ایستمز موغلرنده ثبات² ایده رک نهایت قراقلقدن استفاده³ ایله محاربه میداننه بش بیک بو قدر مقتول⁴ و بر او قدر اسیر بر اقدقدن و چادرلرینی قطارلرینی⁵ و سائر هر درلو مهمات حربیه لرینی عثمانلیلرک دست اغتنامه ترک ایلدکدن صکره مقتدر اوله بیلدکری قدر اوزاغه فرار ایله اردولرینک بقیه سنی بتون یتون اضمحلالدن قورتاردیلر .

عثمان پاشا میدان محاربه دن عودت ایدنجه اولکی ایشی درویش پاشانک خاطرینی سؤاله عزیمت اولدی . درویش پاشاده عثمان پاشایی کورر کورمز جزمی ماجراسنی⁶ نقل ایله حقنده نیاز مکافات ایلدی . عثمان پاشا بو سوز قارشی ” بنده بو کون قوله⁷ آتلی بر سپاهی کوردم پاشالر مزدن زیاده ایشه یارامشدی ان شا الله ایکیسنه بردن مکافات ایدرز ” دینجه درویش پاشا عسکر ایچنده قوله آتلی بر آدم اوله رق کندیسنه قورتاران ده ینه او سپاهی اولدیغنی بیان ایتدیکندن عثمان پاشا چوجوغلک ایکی صورتله مکافات لایق بیان ایله درویش پاشا توابعنه جزمینک بولدیریله رق کندی یاننه کوندلرلمسنی تنبیه ایتدکدن صکره چادرینه عودت ایلدی .

و قتا که جزمی یی بولوب یاننه کو توردیلر پاشا همان یزدن قیام ایده رک و اوله تک⁸ آتلی بر سپاهی یی ” کل اوغلم ” خطابیله⁹ قوجاقلایه رق تلطیفاته¹⁰ مستغرق¹¹ ایلدی . باشنه الیه ایکی چلنک¹² طاقدی¹³ . ارقاسنه بر کوزل خلعت کیدردی . کندیسنه بش یوز التون بر التون قبضه¹⁴ قلیج بر زمردلی¹⁵ خنجر¹⁶ احسان¹⁷ ایلدی .

(1) *Karamak*, 'to get dark, black.'—(2) *Sebat etmek*, 'to be firm.'—(3) *Istifadé* 'taking advantage of.'—(4) *A. Maktoul*, 'killed.'—(5) *A. Katar*, 'a strug of mules, horses, or camels.'—(6) *A. Ma-jera*, 'what has happened.'—(7) *Koulé*, 'bay-coloured.'—(8) *Tek*, 'merely.'—(9) *A. Khitablé*, 'addressing.'—(10) *A. Teltifat*, 'kindnesses and attentions.'—(11) *A. Mustaghraq éilemek*, 'to overwhelm with.'—(12) *Chélenk*, 'an ornament worn on the head-dress, which was in the olden times conferred as an honour.'—(13) *Takmak*, 'to put on.'—(14) *Kabzé*, 'the handle of a sword.'—(15) *A. Zumurud (Zumrud)*, 'an emerald.'—(16) *P. Khanjer (Hancher)*, 'a large curved dagger.'—(17) *Ihsan etmek*, 'to confer.'

Translation.

Everybody knows, from his own experience, what effects the first step, the first act, in any path in life has on one's feelings, and the reflections it produces on one's mind.

The effects the first step in Jezmi's career—soldiering—had on him, and how it excited his imagination, cannot be described. However reckless and careless he might be by nature, or whatever self-sacrifice there was in his heart, it was impossible to suppress the predominant feeling of nature—self-preservation—and it is improbable that want of experience and practice does not produce hesitation in the mind, and agitation in the heart, of even most distinguished people (on such an occasion).

A battle-field one has to go to is a place of trial between which, and the next world, the greatest distance is only the range of a cannon-ball. Those who are unaccustomed to it naturally see the incarnation of death, the "destroyer of all delight," not merely in the soldiers of the enemy but even in their shadows. One looks upon every part of the ground he walks on as burying-ground prepared for him. All the beauties of the world, all the pleasures of life, all the hopes of one's heart, are collected together in one place, and present themselves enticingly before one's eyes.

Hence, however eager Jezmi had been to go to the war, still, when he mounted his horse, and entered his regiment, he could not free himself from these natural anxieties. Moreover, however much a sensible man may have confidence in himself, he cannot be confident about fortune. Therefore, the dread that an unexpected accident might bring discredit on his valour and skill, and make him contemptible in the eyes of his patrons and friends, greatly increased the perturbation of his heart; but the courage and determination in his nature, and the pride and ambition he possessed, counterbalanced the feelings spoken of above.

On Jezmi coming against the enemy with this agitation, and this mental struggle going on in him, and muskets began to be fired, and swords to flash, he neither found war such a pleasant agreeable promenade as he had imagined it while his desire for it was

in posse, nor the theatre of irresistible calamity as he had dreaded it might be after his desire for it had been realised.

The Battle with the Persians.

Dervish Pasha being a young courageous man, and of an impetuous disposition, as soon as he saw the enemy, the "lion-like" impulse of his nature prevailed over all his senses and faculties, and he attached no importance to the difference in numbers between the two armies. With three or four hundred heroes who were under his fortunate flag he attacked the centre (the heart) of a large army. The Persians, as it were, were like a heap of straw opposed to the "world-consuming" flame of the Pasha's detachment. The Persian regiments which were in the front rank were annihilated at the first shock. Although this terrific rush shook the whole of the enemy's army, and some of their regiments even began to retreat, Tokman Khan, looking upon the disgrace of flying before such a small detachment as more odious than death, by dint of great exertion got his army to stand steady again, pushed a detachment stronger than the whole of the Turks in every direction forward, and surrounded the Pasha.

The Persians, by successive attacks, surrounded our soldiers, and killed many men. Dervish Pasha, with the remainder of the heroes who were with him, by valiantly fighting hand to hand for two or three hours, again having shaken the enemy, Tokman Khan sent a whole detachment of cavalry more forward. This fresh force, by a violent rush, killed thirty of the Pasha's intrepid companions, and by blows of the sword and the mace, brought him down from his horse.

The lion-like "Champion of the Faith," when dismounted, struggled by himself against a whole army for a long time, and cut in two three desperate self-sacrificing Persians who successively attacked him. After this heroic defence, his suite, who were his pupils in valour, with a supreme effort, cleaving the crowd of Persians hemming them in on all sides, collected near his standard-bearer, and with a rush, "calculated to enhance the exemplary glory of the Pasha," scattered the Persians who surrounded him in every direction, and again mounted him in his horse's saddle, the palanquin of his glory. Jezmi, although he was a Spahi, having

separated from his regiment and joined the Pasha's suite, and having mixed with the Pasha's attendants (as he had letters of recommendation from the Commander-in-Chief), took part in this valiant charge. The danger, however, did not terminate with this episode. The Pasha having been rescued from the peril into which he had fallen, as soon as he had a horse to ride, set about violently charging in the hope of extinguishing the enemy's regiments, and he nearly succeeded in realising his hopes of victory. But Tokman Khan, continually pushing forward fresh detachments, increased and strengthened his forces engaged in the fight, and the combat flamed up again for the third time. As the more the Turks decreased the more the Persians increased several fold, this last collision was more violent and irresistible than the preceding ones. Every man amongst the Ottomans struggled with eight or ten persons, and for every drop of their blood they took a life in exchange. Amongst the remnant of the heroes not one remained unwounded; but, as the arms of that period had not the same effect as those used at present, the wounds of most of them were slight. At last, as the ranks of the followers of the Pasha who shielded their benefactor with their bodies became thinned, the Persians, with a violent charge, killed the whole of some horsemen on the right side of the Pasha, and then, destroying his horse with one arrow and wounding him himself with another arrow, they brought that "brilliant light of patriotism" to the ground.

Jezmi, who was a few hundred paces distant, seeing the peril the Pasha had fallen into, all the innate ardour of his nature was at once kindled, and he changed colour "like the trees when in contact with the sun of Spring." His eyes became blood-shot; and each one looked "like a newly opened rose-bud." His hair stood on end, like thorns, and, beside himself, he recited, in a terrific manner, the couplet,—

*"Serkeshtlik etdi tersén bakht sétizkiar,
Dushdou zeminé sayé-i-eltaf-i-kerdighiar,"*

and cried: "The Pasha is on the ground! Let him who loves his religion and his country follow me!" He took his sword in his mouth and his "karghi" in his hand, and threw the reins on the neck of the horse which Ferhad Pasha gave him as a keepsake,

and turned his head towards the enemy, and, at full gallop, charged in the direction where the Pasha was. Those belonging to the Pasha's *suite* who were near did not hesitate to accompany Jezmi in the path of valour, and perhaps they exerted themselves more than he to rescue their benefactor, but as Jezmi's horse possessed a swiftness equal to that of the wind, he reached the enemy's troops who surrounded the Pasha before anybody else; and, after killing several Persians, one after another, came to the side of the wounded man like a guardian angel by a path which he bravely opened by arms. He at once alighted, and mounted the Pasha on his horse. When he was kissing his stirrup respectfully, his companions in arms came up one after another.

By the continued charges of this troop, which came to the rescue, our assailants were again repelled. Jezmi, who, after giving his horse to the Pasha, remained on foot, caught hold of the reins of a Persian horseman, killed him, mounted his steed, and then joined our champions. After a short interval, a black mist appeared behind the enemy's troops, and red dust arose behind our soldiers.

The mist in the direction of the enemy's army was a stormy rain-cloud, and the dust which arose on our side was raised by the detachment of Osman Pasha, son of Uz Timour, whom the Commander-in-Chief had sent to the assistance of Dervish Pasha

Osman Pasha began to pour bullets on the enemy, so that they vied with the way in which the drops of the rain, which the cloud contained, fell on the armies.

If the fire of the Turkish troops had continued half an hour, it is certain that the Persian army would have been entirely destroyed. But of what avail was it that—as the arms of that period were not proof against wet—owing to the violence of the rain, in ten or fifteen minutes, muskets and cannon were entirely unserviceable, and the matter again rested with the sword?

As for the Persian army, as they were seventy per cent more numerous than Dervish Pasha's division, and to all the divisions which had come to his help, all put together, on fire-arms (the skilful use of which was one of the specialities of the Turks in those days) becoming useless, they trusted to their numbers, and fancying

they could resist our swords, did not hesitate to come to hand to hand fighting with us.

Osman Pasha did not resemble Dervish Pasha. Dervish Pasha was like a lion in the form of a man, but Osman Pasha, being a man with the impulses of a lion, was superior to all his contemporary warriors in military tactics. This being the case, when the matter rested with the sword, the skill he displayed materially counter-balanced the numerical superiority of the enemy.

In the battle, which lasted from noon till sunset, Osman Pasha rushed to every place of danger with extraordinary rapidity, repaired what had happened, and succeeding in turning to advantage every opportunity for victory.

Dervish Pasha, on the arrival of such a person on the battle-field superior to himself in luck and capacity, retired to his tent to have his wound attended to. However, at this stage of the battle, still the most distinguished of the Ottoman troops in resisting the assault of the enemy, and in assaulting them where they resisted, was the remnant of Dervish Pasha's division, and the most distinguished one of them was Jezmi.

Towards sunset the whole of the two armies met again for the last time, and the variously coloured flags of the Turks amongst the black mass of the Persians presented a strange scene, as if several rain-bows had appeared. The Persians, *nolens volens*, stood firm until it became quite dark, and then took advantage of the darkness to save the rest of their army from total destruction, by flying away as far as possible, after leaving five thousand killed, and as many prisoners, on the battle-field, and abandoning their tents, their animals, and all kinds of military stores to be plundered by the Ottomans.

The first thing Osman Pasha did on returning from the battle-field was to inquire after Dervish Pasha. Dervish Pasha, also, immediately he saw Osman Pasha, related all that Jezmi had done, and asked for him to be rewarded. Osman Pasha replied: "I have also to-day seen a Spahi on a bay-coloured horse, who was more useful than our Pashas. I hope to reward both of them at once." On Dervish Pasha explaining that there was only one man in the army with a bay-coloured horse, and that he was the same Spahi who had

rescued him, Osman Pasha said the youth deserved to be doubly rewarded, and after giving orders to the followers of Dervish Pasha to find Jezmi and send him to him, returned to his tent.

When they found Jezmi, and brought him, the Pasha at once rose from his seat, and addressing this simple Spahi with the words: "Come, my son!" embraced him and overwhelmed him with kindnesses. He then fixed two "Chelenk"* (ornaments) on his head with his own hand, invested him with a robe of honour, gave him five hundred pieces of gold, a sword with a gold hilt, and a dagger studded with emeralds.

* A reward for bravery and a kind of decoration, much prized in those days by the Turks.

MEHEMET TEVFIK.

ISHTIYAK.—A NOVEL.

اشتیاق .

***** سنه سنه مصادف اغستوسك ۱۳ نجی كونی ایكندی یه یقین
 بر ساعتده سلطان محمود تربه سندن^۱ باب عالی یه^۲ کیدن جاده^۳ اوزرنده
 سزه دلالت^۴ ایدرسك كن كچنلر میاننده^۵ ایکی كنچ^۶ ارقداشك^۷
 یكدیكربنه^۸ ملاقی اولدقلرینی كوررسكز بونلردن بری یوقاری طوغری چیقیر
 دیگرى اشاغی طوغری ایندیور ایدی ایکیسی ده هنوز^۹ یکرمی یاشلرنده اولوب
 یوقاری طوغری چیقان صاریشین سیمالی اچیق مائی^{۱۰} كوزلی ایدی
 اینجه بیقلری^{۱۱} صاریلغی^{۱۲} جهتل^{۱۳} اول قدر حس^{۱۴} اولنمیور ایدی دیگرى
 قومرال^{۱۵} صاچلی^{۱۶} اچیق^{۱۷} الا^{۱۸} كوزلی ایدی دقت اولنسه صاریشین^{۱۹}
 كنچ یوزنده بر نور بشاشت^{۲۰} لمعان^{۲۱} ایتمکده اولدیغی اکلاشیله بیلیر
 یوقاریدن كن دلیقانی یی كورنجه وجهنده کی^{۲۲} سرور^{۲۳} بر قاندها^{۲۴} تجلی^{۲۵}
 ایتمک باشلادی بو حال دیگرنده دخی حس اولنمیور ایدی بر برینه ملاقی
 اولدیلر صاغ^{۲۶} اللربنی چاپرازواری^{۲۷} یقالایوب^{۲۸} صمیمی^{۲۹} بر حس^{۳۰} محبت^{۳۱}
 ایله^{۳۲} صیقدیلر.

(1) A. *Turbé*, 'a grave.'—(2) A. *Bab-i-ali*, 'the Sublime Porte.'—(3) A. *Jadé*, 'a highway.'—(4) A. *Delalet*, 'to conduct.'—(5) *Miyanindé*, 'amongst.'—(6) *Ghenj*, 'young.'—(7) *Arkadash*, 'companions.'—(8) P. *Yekdigher*, 'one another.'—(9) P. *Henouz*, 'only just this moment,' (with a negative) 'not yet.'—(10) A. *Maï* (generally pronounced by the Turks *Mavi*), 'light blue.'—(11) *Biyyik*, 'the moustache.'—(12) *Savilik*, 'yellowness.'—(13) *Jihetlé*, 'by reason of.'—(14) *Hiss olounmak*, 'to be felt, perceived.'—(15) *Koumral*, 'auburn.'—(16) *Sachli*, 'haired.'—(17) *Achik*, 'light.'—(18) *Ala*, 'reddish.'—(19) *Sarishin* or *ماروشین*, 'yellowish, reddish.'—(20) *Beshashet*, 'hilarity, joy.'—(21) *Leman etmek*, 'to shine, flash.'—(22) A. *Vej*, 'a face.'—(23) *Surour*, 'joy, pleasure.'—(24) *Bir kat daha*, 'still more, doubly.'—(25) A. *Tejelli etmek*, 'to become manifest.'—(26) *Sagh*, 'right.'—(27) *Chapraz*, the braidings on military coats with loops and buttons.—(28) *Yakalamak*, 'to lay hold of, to collar.'—(29) A. *Samimi*, 'sincere.'—(30) A. *Hiss*, 'feeling.'—(31) A. *Mahabbet*, 'affection, friendship.'—(32) *Sikmak*, 'to squeeze.'

صاریشین سورپیور¹ ایدی که .

قرداش نره ده قالدک ؟ بر هفته در عودتکه انتظار ایدیورم حالبوکه کله لی
اوج کون اولمش ده کوروشه مدک .

اوت بنده سنی چوق آرادم² فقط بعض مستعجل³ ایشلرک
تسویه سی⁴ کوروشمهکه مانع⁵ اولمدی دکل بو کون بوراده قرائتخانه ده⁶ بولیشه
بیله جگمزی خبر⁷ براقمشسک کلیوردم تشکر ایدرم که بکلمدک⁸ کلدک .

صاریشین دلیقانیلی هم محبتک⁹ بو سوزلرینی دیکلیور¹⁰ همده¹¹ ذهنا¹²
بشقه بر مشغولیتده¹³ اولدیغی طالغینلغندن اکلاشیلور ایدی .

دیگری بونی حس¹⁴ ایتدی ده دیدی که .

سکا بویله نه اولمش ! بو کون شاقراقلغک یرنده دکل .

سنی کوردم ده سونجمدن¹⁵

هله هله¹⁶ . . . مزوراک¹⁷ ایتمه طوغری سویله .

شفیق بیلسک بو کون پک بختیارم¹⁸ هم سنی کوردم همده

ای هم ده

بورایه کلیرکن یانکدن سرعتله¹⁹ کچن عربیسی کورمدکمی ؟

خیر دقت²⁰ ایتدم . سکا طالمش²¹ ایدم .

شفیق کورملی ایدک . سکا هر وقت سویلزمی ایدم .

ایشته او ملک²² . بو کون بگا شونی عنایت²³ ایتدی .

(1) *Sormak*, 'to ask.'—(2) *Aramak*, 'to seek, look for, to miss, inquire for.'—
(3) *Mustajel*, 'urgent.'—(4) *A. Tesvîyé*, 'arranging, settling.'—(5) *A. Mani*, 'an
obstacle.'—(6) *Kıra'et-Khané*, 'a reading-room.'—(7) *A. Khabr*, 'news ;' *Khabr*
brakmak, 'to leave word.'—(8) *Bekletmek*, 'to keep anyone waiting.'—(9) *A. Muhib*,
'a friend.'—(10) *Dinlémek*, 'to listen.'—(11) *Hem . . . hemdé*, 'both.'—(12) *A.*
Zihn, 'the intellect, mind ;' *Zihnan*, 'in his mind, mentally.'—(13) *A. Meshghouliyet*,
'occupation, business.'—(14) *His etmek*, 'to feel.'—(15) *Sevinj*, 'joy.'—(16) *Helé !*
helé ! 'now ! now ! did you ever !'—(17) *Muzevver* is an Arabic word meaning 'con-
cocted, made up,' and *Muzervverlik* is a Turkish noun made from it, meaning
'fibs, humbugs, nonsense.'—(18) *P. Bakhtiar*, 'lucky.'—(19) *Suratilé*, 'rapidly.'—
(20) *Dikkat etmek*, 'to pay attention.'—(21) *Dalmak*, 'to plunge, dash.'—(22) *Melek*,
'an angel.'—(23) *Inaiyet etmek*, 'to do a favour.'

ديهرک تقريرلک¹ کاغدن قوپارلديغی² ايکي طرفنک يالديزلی اولوب ده ديکرايکي کنارينک ييرتيلغنندن بللی اولان ال قدر برکاغدی شفیه ویردی و ”هایدی کیده لم شوراده قرائتخانه ده اوقورسک“ ديه رفيقنک³ قولندن⁴ چکدی⁵ برلکده⁶ اوراده بولن قرائتخانه ده کيرديلر.⁷

عرفان دييور ایدی که .

عفو⁸ ایدرسک قرداشم بق نه قدر طاليميشم که تلاش⁹ ایله صحتکنی¹⁰ صورده مدم .

شمی ده شفیق کاغده¹¹ طالمش ایدی عرفانه جواب¹² ویره میور دقتلی دقتلی مینی مینی کاغدی اوقیور ایدی .

کاغد قورشون¹³ قلميله حرفار¹⁴ اینجی کبی دوکلمش ایدی دقت ایدنلر اونک قادين يازيسي اولديغنه شبهه¹⁵ ایتمز لر . بو قادينلرک هر شیئی هر حالی ارکلردن¹⁶ فرلیدر

و الحاصل¹⁷ شفیقک انده کی کاغک خطندن¹⁸ افاده سندن¹⁹ بر قادين يازيسي فقط²⁰ بزم مملکتجه²¹ تربيه²² و تحصیل²³ کورمش بر قادين يازيسي اولديغی اکلاشیلیر ایدی شفیق کاغدی کمال²⁴ دقتله اوقودی که محبتیاتی²⁵ شودر .—

”مظهر التفات²⁶ و نوازش²⁷ عاليلري اولمغي سرمائه²⁸ حیات²⁹ بيلورم تأثير³⁰ عشقه³¹ زخملی³² اولان کوکلمک³³ محتاج³⁴ التفات بولنديغنی هر دقیقه³⁵—

(1) A. Takrir, 'an official report or diplomatic note.'—(2) Koparmak, 'to tear off, break off, pluck off.'—(3) A. Refik, 'companion.'—(4) Kol, 'the arm.'—(5) Chekmek, 'to pull, draw.'—(6) Birlıklde, 'together, in unity.'—(7) Ghirmek, 'to enter.'—(8) Afv etmek, 'to pardon.'—(9) Telash, 'a hurry, fuss.'—(10) A. Sihat, 'health.'—(11) Kiaghid, 'paper, a card.'—(12) Jawab vermek, 'to answer.'—(13) Kourshoun-Kalemi, 'a lead-pen.'—(14) A. Harf, 'a letter.'—(15) Shuphe etmek, 'to doubt.'—(16) Erkek, 'a male.'—(17) A. Elhasil, 'in short.'—(18) A. Khat, 'writing.'—(19) A. Ifadé, 'expression.'—(20) Fakat, 'only.'—(21) A. Memleket, 'a country.'—(22) A. Terbiye, 'education.'—(23) A. Tahsil, 'study.'—(24) A. Kémal, 'perfection.'—(25) A. Muhteviat, 'the contents.'—(26) A. Mezher, 'an object.'—(27) A. Iltilaf, 'attention, notice.'—(28) P. Nuwazish, 'treating with kindness, a caress.'—(29) P. Sermayé, 'capital, stock, material.'—(30) A. Hayat, 'life.'—(31) A. Te'sir, 'effect.'—(32) A. Ashk, 'love.'—(33) Zahmlé, 'wounded.'—(34) Ghiunul, 'the heart.'—(35) A. Mouhtaj, 'needing.'—(36) A. Dukika, 'minute'.

حس ایتمکده یم . فکر¹ خیالکزله² مشغول³ آرزو⁴ و املم⁵ زیارت⁶
جمالکزله⁷ مشرف⁸ اولمغه معطوفدر⁹ . احتمال خاطره¹⁰ نام¹¹ و نشانم¹²
دخی قالمامشدر بوبله ایکن ینه توجهات¹³ کرانبهای¹⁴ عالیلرینک حق¹⁵
جاریارنهمده¹⁶ اسیرکنمیه جکنی¹⁷ امید ایدرک تصدیعه¹⁸ جساترلندم¹⁹ بو
جرأت²⁰ قباحت²¹ ایسه عفوینی²² مروتکزدن²³ بکرم باقی لطف²⁴ و عنایت²⁵
افندمکدر

مکتوبی نهایتنه²⁶ قدر او قویوب اتمامدن²⁷ صکره بر قاچ دفعه²⁸ ده
تکرارلدی²⁹ کوکلی هنوز اقربا محبتندن بشقه بر محبتنه³⁰ مقرر³¹ اولمامش . . .
بو قبیلهدن اوله رق شفیقده مکتوبی - کندینه تعلقی³² اولمدیغی حالد
دخی - قلبی حویلییه حویلییه او قیور ایدی . بر قاچ دفعه او قوددن صکره
کاغذک ارقه سنده دخی بر قاچ سطر³³ یازی بولندیغنی کوردی بو سطرلرک
کلمه لری مکتوبک کیلر کبی اینجه³⁴ و مرسم³⁵ دکل ایدیلر تلاش³⁶ ایله و
عربه یازدیغنی حرفلرک ایریلکندن و انتظامسزلغندن بللی اولیور ایدی
ظاهر³⁷ مکتوبی یازان خانم قر اولچه محبتنامه سنی حاضرلمش صکره ده
سودیکنه تصادف³⁸ ایدنجه مکتوبی ویره بیله جکم دیو سرور³⁹ و تلاش ایله
او سطرلری یازمش . صکره کی سطرلر:—” نه وقتدنبریدر سزی ارایدیورم ده

(1) A. *Fikr*, 'thought, idea.'—(2) A. *Khayal*, 'an idea, fancy, a vision, imagination.'—(3) A. *Meshgoul*, 'busy, occupied.'—(4) *Arzou*, 'wish.'—(5) A. *Eml*, 'hope.'—
(6) A. *Ziaret*, 'a visit.'—(7) A. *Jimal*, 'beauty.'—(8) *Mushérref*, 'honoured.'—
(9) A. *Matouf*, 'inclined, turned.'—(10) A. *Khaviré*, 'a thought.'—(11) P. *Nam*,
'name.'—(12) P. *Nishan*, 'a sign, signal, trace.'—(13) A. *Tévejjuhat*, 'favours.'—
(14) P. *Ghiranbaha*, 'valuable.'—(15) A. *Hak*, 'truth;' *hakimdé*, 'with respect to me.'
—(16) P. *Jariané*, 'humble.'—(17) *Esirghémek*, 'to spare, to be chary of;' *esirghen-
mek*, 'to be spared.'—(18) A. *Tasdi*, 'giving a headache, bothering.'—(19) *Jessaret-
lenmek*, 'to have the boldness.'—(20) A. *Jera'et*, 'boldness, audacity.'—(21) A. *Kabahat*,
'a fault.'—(22) A. *Afu*, 'pardon.'—(23) A. *Murouvet*, 'magnanimity, generosity.'—
(24) A. *Louf*, 'kindness, amiability.'—(25) A. *Inayet*, 'grace.'—(26) *Nihayet*, 'end.'—
(27) A. *Itmam*, 'completing.'—(28) A. *Defa*, 'a time.'—(29) *Tekrarlemek*, 'to repeat.'—
(30) A. *Mahabbet*, 'affection.'—(31) A. *Makar*, 'abode.'—(32) A. *Taaluk*, 'connection.'
—(33) A. *Setr*, 'a line.'—(34) *Injé*, 'thin, fine.'—(35) A. *Murassam*, 'drawn.'—
(36) *Telash*, 'haste, hurry.'—(37) A. *Zahir*, 'evident.'—(38) A. *Tésadduf*, 'meet-
ings.'—(39) A. *Surour*, 'pleasure.'

تصادف ایدە میورم بو کون نائل¹ اولدیغم ایکی موفقیت بنی نه فدر مسعود² ایتدی بیلەسک“ سوزلرینی مشتمل ایدی .

شفیق بو سطرلری دخی / او قود قدن صکره کاغدی عرفان بکه اعاده³ ایتدی عرفان بک کندیجه اعاده اولنان کاغدی الهرق صودی که ای نصل بولدک باقهلم ؟

پک اعلا سزی تبریک ایدرم⁴ یازرسی افاده سی کبی گندیسی کوزل ایسه سزه کوسترمکه باشلادیغی محبتده ثبات ایدرسه بختیار اولوسک اکر تصادف مزده یانکدن کچن عربیه دقتلی باقسه یدک بو مکتوبی یازانک نه قدر کوزل بر خانمچیز اولدیغنی کورردک .

کاشکی ! فقط کوره دم بو قدر بکندیکنر خانمک کیمک نه سی اولدیغنی اوکرنه بیلیرمی یز؟

سن ده نه اونوتقان چوجتسک سکا هر وقت سوبلمزنی ایدم بیوک مأمورلرندن⁵ سرمد افندیکن قزی خاطرلمیورمیسک⁶ ؟ هانی بو سنه قیشین بر صغوق هوا ده ایوبه کیتمک اوزره عزب قپوسنه اینمش ایدک ده حضرت خالده طوغری قایقله بر جنازه⁷ کورتورلیدیکنی اوزاقدن کورمش ایدک اوت اوت خاطرلیودم او کون ده هوا نه قدر مظلم⁸ نه قدر قسوتلی⁹ ایدی حتی یاننده کی غلبه لکدن بو جنازه نک بر بیوک ذاته متعلق¹⁰ برلندیغنی استدلال¹¹ ایدوب کیم اولدیغنی مراق¹² ایدرک صوروشدیورمه باشلادق ده اوراده بولنان یاشلیجه¹³ بر آدم ”سرمد افندیکن بر کنچ قزی اولمش جنازه او در“ دیمش ایدی ایشته او جنازه سنی کوردیکک مرحومه بو قزک همشیره سیدر¹⁴ .

(1) Na'il olmak, 'to attain.'—(2) A. Mesoud, 'happy.'—(3) Iadé etmek, 'to return, give back.'—(4) Tebrik etmek, 'to congratulate.'—(5) A. Mé'mour, 'an official.'—(6) Khatirlamak, 'to remember.'—(7) Jenazé, 'a funeral.'—(8) A. Mouz-lim, 'dark.'—(9) Kasvetli, 'severe.'—(10) A. Mutaalik, 'belonging to.'—(11) Istidlal etmek, 'to infer.'—(12) Merak etmek, 'to be curious.'—(13) Yashlijé, 'elderly.'—(14) P. Hemshiré, 'a sister.'

*Translation.**The Two Friends.*

If you went back under our guidance to the year —, and to the afternoon of the 13th of August, in the street leading from the tomb of Sultan Mahmoud to the Sublime Porte, amongst the passers by you would see two young friends meet one another. One of them was going straight up the road, and the other was coming straight down. Both of them were only just about twenty years of age. The one going up was fair, and had light blue eyes. His slight moustache was so fair that it was scarcely perceptible. The other had auburn hair and light brown eyes. The face of the fair youth was radiant with joy. On his seeing the young man who was descending, the pleasure on his face became still more manifest. The other perceived this. They met, shook hands, and embraced each other with sincere affection.

The fair youth asked: "Where have you been, my friend, I have been expecting you to return for a week, and now it is three days since you came back, and yet we have not met each other."

"Yes, I have wanted to see you also, but I had pressing affairs to attend to which prevented me. You left word that we could meet to day in the reading-room, and I have come, and I thank you that you have not kept me waiting."

The fair youth listened to the words of his friend, but it was clear, from his excitement, that his mind was occupied by something else.

The other, noticing this, said: "What has come to you! You are not yourself to day?"

"My joy at seeing you."—

"Come, come, no humbug, speak plainly."

"Shefik, you must know that I am in luck's way to day, I have seen you and also,"—

"And also?"—

"As you were coming here did you not see a carriage pass quickly by?"

"No, I did not pay attention, I was rushing towards you."

"Shefik, you ought to have seen it. Was I not always talking to

you about her? That angel to-day favoured me with this." So saying he gave Shefik a paper, which it was evident from two of the edges being gilt and the two others torn, had been torn from a piece of official paper (on which diplomatic notes are written). "Come, let us go, you can read it here in the reading-room." So saying, he pulled Shefik by the arm, and they entered the reading-room, which is there together.

Arfan said: "Pardon me, my friend, I was in such a flurry that I did not ask you how you are."

Shefik was now so absorbed in the letter that he gave Arfan no answer. He was most attentively reading it. It was written in pencil, and the letters looked like scattered pearls. Anyone who looked at it attentively would have known it was a lady's handwriting. These ladies—everything about them, and everything they do is different from what belongs to a man.

In a word, it was evident from the style of the writing on the piece of paper in Shefik's hand that it was a lady's writing, but the writing of a lady educated and brought up in our country's way.

The paper which Shefik read so attentively ran thus: "To be the object of your attentions and favours is the only aim of my life. That my heart, which has been pierced by love, needs your notice, I feel every minute. My thoughts are busy with your image, and my desire and hope is to be honoured by the sight of your beauty. Probably you have forgotten my name and appearance. As I trust you will not be chary with your favours to your slave, I have troubled you with this foolish letter. If this boldness of mine be a fault, I expect your magnanimity will pardon it. For the rest, you must bestow favours as you think fit."

After reading the letter through, he read it several times again.

Hitherto his heart had been a stranger to all love but that for his relations

This kind of letter, although it did not belong to him, he read with a palpitating heart. After having read it several times, he saw there were a few lines of writing on the back. The words of these lines were not so fine or so carefully written as those inside the letter. It was clear from the irregular and scattered way in which they were written that they had been penned in the carriage.

It was evident that the young lady who wrote the letter had first prepared her *billet-doux*, and then, on happening to meet him, saw she could give it him, and added the other words in joy and haste. They were as follows : " What a long time I have been looking for you and could not meet you ! How happy the double luck I have had to-day has made me ! " . . .

Shefik, after reading these lines also, returned the paper to Arfan Bey.

Arfan Bey, on taking the paper returned to him, said : " Well, what do you think of it, eh ! "

" Very good ! I congratulate you. If she be as beautiful as the writing and the style, and be constant in the love she has begun to show you, you are lucky. "

" If you had looked attentively at the carriage which passed close by you when we met, you would have seen how beautiful she is. "

" I wish I had ! But I could not see her. May I ask who is the lady you like so much ? "

" What a forgetful boy you are ! Was I not always talking about her ? . . . Do you not remember the daughter of Sermed Effendi, one of the great officials ? One day in winter, in cold weather, we went to ' Azeb Kapousou,' in order to go to Eyoub. From there, in the distance, we saw them bringing a corpse in a boat. "

" Yes, yes, I remember. How dark and severe the weather was that day ! . . . We thought, from the number of persons who followed the corpse, that it must be the funeral of some great person, and, being curious to know, we began to inquire. An elderly man who was there told us it was the funeral of a young daughter of Sermed Effendi. Well, the lady whose funeral you saw was the sister of this lady. " . . .

MAHMOUD EKREM.

MAHMOUD EKREM is a modern Turkish writer, whose style is as remarkable for its elegance as his ideas are for their refinement. It will be seen from the following extract that he is one of the new authors, like Kemal Bey, who have introduced the European system of punctuation. Formerly Turkish was written without any stops whatever, which rendered its perusal extremely difficult, and gave rise, sometimes, to great ambiguity. In this respect, at any rate, the Turks have progressed of late years.

LOVE.

عشق¹ ندر حیاتک² لذتی³ . روحک⁴ صفاسی⁵ کوکل که بر سمدار⁶ .
 کنار افقندن⁷ محبت کونشی طوغاچه⁸ نه قدر لطیف اولور . عشقله محبت
 ایسه کوکل عالمک سحر⁹ وقت سحر نه قدر حزین¹⁰ اولسه ینه
 نظره رونق¹¹ ینه روحه صفا وبر
 ای عشق ! بندن النی چکمه ده استرسن کوکلمی حزن¹² ایله طولدر
 آه نه غریبدر که عشق عقلی فکری بر باد¹³ ایدر جسمی جانی یاقار
 قلبی دایما بر خلکان¹⁴ ایچنده براقار . اویقو اویوتمز یمک یدرمز . بو حاللره
 دایما انسانک حیاتنه قصد¹⁵ ایدر طرورده ینه حیاتک لذتی عشق ایله بیلنور
 ینه وارلق¹⁶ عشقدن عبارت¹⁷ کورینور .

”وارلک عشقدن عبارت اولدیغی صحیحدر.“

عشق اولمسه موجودات اولورمیدی ؟ جهان عشق ایله یرادلدی . جهان
 عشق ایله قائمدر عشق اولمسه سحر اولمز . سحر اولمسه کونش طوغمز . عشق
 اولمسه کیچه اولمز . عشق اولمسه ییلدزلر پارلامز¹⁸ . ای¹⁹ طالعه لی دکنر !
 سنکده جوش²⁰ و خروشاک عشقنی اعلان ایچون دکلمی ؟
 جان کوز نورینه فصل قاپیشور²¹ یورک ده آغزه نه درلو کلیر کورمدکسه

(1) A. *Ashk*, 'love.'—(2) A. *Hayât*, 'life.'—(3) A. *Lezzet*, 'taste, enjoyment.'—
 (4) A. *Rouh*, 'the soul, spirit.'—(5) A. *Safa*, 'pleasure.'—(6) A. *Sema*, 'the sky.'—
 (7) A. *Oufouk*, 'the horizon.'—(8) *Doghmak*, 'to be born, to rise.'—(9) A. *Sîhr*,
 'enchantment;' *sahr*, 'early morning.'—(10) A. *Hézin*, 'sad.'—(11) A. *Revnak*,
 'splendour, beauty, glory.'—(12) A. *Huzn*, 'sadness.'—(13) *Ber-bad etmek*, 'to
 send flying, send into the air;' 'to destroy, ruin.'—(14) A. *Khélejan*, 'agitation.'—
 (15) *Kasd etmek*, 'to intend;' 'to make an attempt on anyone's life.'—(16) *Varlık*,
 'property, possessions, wealth.'—(17) *Ibaret, olmak*, 'to consist of.'—(18) *Par-
 lamak*, 'to shine.'—(19) *Ey*, 'oh!'—(20) P. *Joush-ou-Khouroush*, 'commotion,
 ebullition.'—(21) *Kawoushmak*, 'to bring together.'

محزون محزون بربرینک جمالنه نصب نکاه¹ ایدن عاشق² معشوقلرک³
 حاللرینه دقت ایت . روحلرینک کوزلرنده اوینادیغنی یورکلرینک و دوداقلری⁴
 اوزرنده تترتره دیکنی کورسین . سوبلمک نه قدر لذیذ⁵ در . هله سومک
 اندن نه درجه دها طاتلیدر . نه بختیار⁶ در انلر که بو ایکی لذتله متلذذ⁷
 اولورلر . یا نه بیچاره⁸ در انلر که بو لذتی طاتمندن دنیادن کیدرلر !

(1) P. *Nighiah*, 'a glance.'—(2) A. *Ashik*, 'a lover.'—(3) A. *Mashouk*, 'beloved, a beloved one.'—(4) *Doudak*, 'a lip.'—(5) A. *Léziz*, 'pleasant, delightful.'—(6) P. *Bakhtiar*, 'fortunate.'—(7) A. *Mutélezziz*, 'enjoying.'—(8) P. *Bi-charé*, 'wretched.'

Translation.

What is love? It is the enjoyment of life. The pleasure of the spirit, an affection which is heaven. When the sun of love appears on the horizon how lovely is it! When love is combined with affection it is the dawn of the heart's world. However sad dawn may be, it yields beauty to the sight and pleasure to the soul. . . .

Oh! love, withdraw not thy hand from me! If thou wilt, fill my heart with sadness. . . Ah! how strange it is that love scatters sense and thought to the winds. It consumes the body and the soul, and leaves the heart continually in a state of agitation. It drives away sleep and deprives one of appetite. In this way it attacks one's life, yet the pleasure of life is only known through love; all one possesses consists of love.

"It is true that all one possesses comes from love." If there were no love, would there be anything existing? The world was created by love. The world lives by love. If there were no love, there would be no dawn (for us). If there were no dawn, the sun would not rise. If there were no love, there would be no night and the stars would not shine (for us).

Oh! stormy ocean! Is not thy commotion to show thy love? . . .

How the soul comes into the light of the eye! How the heart comes into the mouth. If thou hast never seen the condition of lovers glancing at each other's beauty, mark it well. See how their souls flash in their eyes, see the trembling on their lips! How sweet it is to be loved! Well! to love is still sweeter. How fortunate are they who have tasted these two delights! How wretched are those who go from the world without tasting them!

MEHEMET HILMI.

THE TWO SERGEANTS.*

ایکی احباب چاوشلر .

درام ۳ پرده

(اشخاص)

قائم مقام	.	.	.	.	مارشال
چاوش	.	.	.	.	والمور
دیگر چاوش	.	.	.	.	کیوم
زندانی	.	.	.	.	روبرط
بحریه ضابط	.	.	.	.	والانتن
مسن ¹ بر آدم	.	.	.	.	کوستاو
کیوه مک زوجه سی	.	.	.	.	طوما
روبرط مک معشوقه سی	.	.	.	.	ترة زرا
بر کمیاجی	.	.	.	.	لاورا
	.	.	.	.	اندرا

برنجی و اوچاجی فصلی پورطو اندرده وایکنجی فصلی روزا
اطه سنده وقوعبولمشدر .

بـرنجی فصل

برنجی فقره

(بر قلعه نك حولیسی مشاهده اولنور)

والانتن * لاورا

والانتن - والحاصل پك كوزل سوبله یورسین . كوسترديكك سبیلرده
دیه جك یوق فقط بنی قاندره مزسین .

(1) *Mussin*, 'aged, old.'

لاورا - افندم هيچ اولمزسه باری
والانتن - خير خير . اويله شيلره دكلمك بنم ايشمه كلمز .
لاورا - عموجه جغم . سز دائما بنم ايولكمي استرسكز دكلمی ؟
والانتن - اوت . بن سنك عموجهك اولديغم حالده دائما ايولكمي
ايسترم . لكن او صاچمه صاپان سوزلرينه ده قولاق وبره مم .
لاورا - واه زوالی¹ جوان بيچاره روبرطو!
والانتن - اه ديوانه² . سن روبرطودن نه اوكرنه جكسن !
لاورا - نه می اوكرنه جكم . او بنی سوپور . همده بنی الاجغنی وعد ايتدی .
بنم ايچون بو بر سعادت دكلمی ؟
والانتن - ديوان حربده محكوم اوله رق حبسه قونلديغنی بيلمیورميسن ؟
لاورا - اوت رفيقي قهرمان كيومم ايله برابر فقط
والانتن - جزالرينك ترتيب اولنه جغنی بيلمیورميسن ؟
لاورا - افندم بويله بر جزوی³ قباحث ايچون ويريله جك قرار اولسه اولسه
انجق بر قاچ هفته حبس جزاسی . بشقه نه اوله بيلور ؟
والانتن - بو مسئله بكا پك اغر كليور . قورقارم حياتلرينی تهلكه دن
قورتاره ميه جقلر .
لاورا - ها !⁴ . . .
والانتن - وای⁵ سن قانون عسكريده مغاير حرکته بولنمغی از بر شیمی
ظن ايدیورسن ؟
لاورا - مخالفت مرحمتلرندن ایلرو کلدیکيچون .
والانتن - عسکر قانونی بويله شيلری دكله مز . شفقت قلبیه لری اقتضاسنجه
ايستر مرحمت ايتسونلر ايوستر شفقت ايتسونلر . نظر قانونده متهمدرلر و
السلام . انك ايچون صاغ قاله جقلرينه هيچ اميد يوقدر .

(1) Zewalli, 'poor!'—(2) Diwané, 'a lunatic.'—(3) Juzvi (or جزوی juzi), 'insignificant, partial, trifling.'—(4) Ha! 'Oh, ho!'—(5) Važ, 'Alas!' 'Hollo! oh!'

لاورا - سبحان اه .

والانتن - بلکه بو اقشام شوراجقده¹

لاورا - امان يا ربم !

والانتن - يا سکا بر عسکرة کوکل ویر ديه کیم دیدی ؟ واقعا بر قهره² ان

اپیده حسنه³ مالک⁴ ایسه ده عاقبت⁵ چاوش⁶ پایه سنده⁷ بر عسکر در .

لاورا - اوبله افتخار نشانی کوکسندة طاقمش . ییوکلرینک حسن⁸

توحنی⁹ قزانس بتون الایک محبتنی جلب ایتمش بر چاوشدر . درت

سنه اول واندره لیمانی محافظه ایتمک اوزره بورایه کلدیکندة کندیسنی

کورر کورمز طور و اطوارینه¹⁰ قاپیلوب¹¹ محبت ایتدم . نه یپایم سویورم .

اونسر دنیا بکا حرام اولیور . اه یورکم طیانه میور .

والانتن - سوزلم قلبکرة تأثیرمی ایدیور ؟

لاورا - بنمی ! خیر . اصلا !

والانتن - اوت ایشته کوزلندن یاش آقیور .

لاورا - آه . آه عموچه جغم بویله فنا خلیالره بنی محزون ایتمه . روبطک

قورتیله جغنه قلبم شهادت ایدیور . انشا اه¹² یاقینده بو غائله¹³ دفع اولورده

سزده محبتکیز ایجابنجه ازدواجمه¹⁴ معاونت ایدرک سعادت حالمة

سبب اولورسکز .

والانتن - چکیل . چکیل . بریسی کلیور .

ایکنجی فقرة

اولکیلر بر نفر ایله تبدیل قیافتنده (مارشال)

نفر - میر الای افندمز امر بیوردی بو مسافر افندی یه قلعه و ابنیه لرك¹⁵

هر طرفنی کزدیره جکسک .

(1) *Shoura*, 'this place, this spot.'—(2) *Kahraman*, 'a hero.'—(3) *A. Husn*, 'beauty.'—(4) *A. Malik*, 'a possessor.'—(5) *A. Akibet*, 'after all.'—(6) *Chawoush*, 'a sergeant.'—(7) *P. Payé*, 'rank, grade.'—(8) *A. Hasan*, 'beautiful, good.'—(9) *Tévejjuh*, 'favour, attention, countenance.'—(10) *A. Tavr* (pl. *etvar*), 'manners, behaviour.'—(11) *Kapmak*, 'to snatch, catch, seize'; *Kapilmak*, 'to be caught, taken, smitten.'—(12) Abbreviation for *الله*, 'God.'—(13) *A. Ghaîlê*, 'a difficulty.'—(14) *A. Izdivaj*, 'marriage.'—(15) *A. Ebniyé* (pl. of *bina*), 'a building.'

والانتن - باش اوستنه امرارینی اجراه حاضرم

نفر - مساعده كزله¹ (كيدر) .

مارشال - سن بيلورسن .

لاورا - (والانتنه) نه كوزل دليقتلی .

والانتن - اوت كوزلدر .

مارشال - بو قلعه پك اسكي يه بكزبور .

والانتن - افندم باروتك ايجاندندن² اوچيوز سنه اول ياپامش اولملى .

چوقدنبرو خراب طوربور ایدی . فقط شو خسته لك سبيله قوردنلر ترتيب

اوانسه لي - بر از تعمير³ ايتديده اردونك برنجی بلوكنه⁴ حبسخته

ياپديلر . بيورك كیده لم .

مارشال - پك يورغونم . ازاجق نفس الايمده صكره . . .

والانتن - امر سرك افندم .

لاورا - (عموجه سنه) بن كيديورم (كندی كندينه) واريم روبرونك

حالدندن بر خبر الهيم (مارشاله) مساعده كزله .

مارشال - بو مادموازال قزكر ميدر؟

والانتن - بنده كز اولي⁵ دكلم . بزم رحمتلو برادرک قزيدر . قزنداشم

جسور بر عسکر ایدی . بوندن اون ايکی سنه مقدم ميدان محاربه ده باشنه

بر كله اصابت⁶ ايتدی .

مارشال - اسمكر نه در .

والانتن - والنتن مخلصمه غمسز . طوپچيلر بلوكنده اونباشی ايدم .

مارشال - نه قدر وقدر عسکرلک ایدیورسکز؟

والانتن - چوق دكلدر . اوتوز ايکی سنه دنبرو . همدۀ بو خدمتي مع⁷

الانتخار ایدیورم . نه چاره كه كچن محاربه ده بر كله گلدى . شو قولمى الدي

(1) A. Musaadé, 'permission, assistance'; 'مساعده كزله', 'by your leave.'—(2) A. Ijad, 'invention.'—(3) Tamir etmek, 'to repair.'—(4) Beuluk, 'a division, a company (cf infantry), squadron (of cavalry).'—(5) Evli, 'married.'—(6) Isabet etmek, 'to hit.'—(7) A. Ma eliftikhar, 'with pride.'

کوتوردی . اول وقتدنبرو تقاعد¹ اولدم . بونکله برابر دلیقانلیلر کبی حالا قائم طمرمده² قاینیدور . شو عالمده عسکرلک کبی ایو خدمت یوقدر . واقعا چوق تهلکه لری وار ایسه ده اولقدردہ مسرتلری وار در که تهلکه لرینی اونوتدیرر . بر ادم اوپله زمانلری در خاطر ایتدکجه زیاده سیله محظوظ اولور . ایشته بنده کچمش زمانلری در خاطر ایدرک متسلی اولوب کیدیورم !
مارشال - تعیشکر³ نصل ؟ . . .

والانتن - ای ایشته . اوتہ⁴ حاللی . ایتدیکم خدمتله مکافات اولمتی اوزره جزوی بر تقاعد معاشمله وطنم بولنان بو قریه ده اخر عمرمی کچرمکه رخصت ویردیلر . بو قاعده نلک محافظلغنی بکا ویردکاری ایچون جزوی بر شیده اوتہ دنبرودن قویاره حق⁵ اولورایسه م قناعته کچنور کیدرم . عفو ایدرسکر سزده سلک⁶ عسکریه ده میسکر .

مارشال - اوت !

والانتن - لکن رتبه ایجه ؟

مارشال - سکا مساوی بر عسکر !

والانتن - (روبالرینه دقت ایدوب) مأمول ایتتم پارسدنی کلورسکر .

مارشال - اوت !

والانتن - اردوہ ز قوماندانلغنی در عهده ایدن مارشال جنابلری نه زمان بورایه کله جگر خبرکز وار می ؟

مارشال - ذاتاً⁷ کلمشدر .

والانتن - صحیح می ؟

مارشال - اوت یالانمی سویلیه جکم ؟

والانتن - غالباً سزده ؟

مارشال - اوت کندی⁸ یاورلرندن بریسی یم !

والانتن - عصرمزک⁹ اک مشهور¹⁰ و حمیتلو¹¹ بر مارشال نلک خدمتندہ

(1) *Teka'ud olmak*, 'to be pensioned off.'—(2) *Damar*, 'a vein, artery, nerve.'—(3) *Téayyush*, 'living,' 'maintaining one's self.'—(4) *Orta*, 'middling.'—(5) *Ko-parmak*, 'to pluck, gather,' 'obtain by pertinacity.'—(6) *A. Silk*, 'a career, road.'—(7) *A. Zatan*, 'in person.'—(8) *Yaver*, 'an aide-de-camp.'—(9) *A. Asr*, 'a century, age.'—(10) *A. Meshhour*, 'celebrated.'—(11) *Hamiyetli*, 'patriotic, zealous.'

استخدام¹ اولنمق شرفنه نائل² اولدیغکز ایچون بنده سزک ایله برابر معنوم .

مارشال - (تبسم³ ایله) نه سویله یورسکز؟

والانتن - اوپله شجیع⁴ اوپله عالی⁵ جناب بر ذاتکه

مارشال - پک مبالغه⁶ اید یورسکز .

والانتن - مبالغه دلکدر . هر وجهله مدحه⁷ شایاندر . حتی کرک وطنه

کرک ایمپراطور حضرتلرینه بیوک خدمتلیر ایتمشدر . واقعا بن کندیلرینی*

شخصاً کورمدم . لکن روایت⁸ کوره سلاک عسکریده بولنلر حقنده شفقتی

چوق وعادل بر ذات ایمش . اکثریا تبدیل کزر . و هر شیئی کوزیله کوریر .

اکلار تحقیق و تجسس ایدر . مظلوملری عدالتله کامیاب ایتدیکی کبی

خائنلریده تأدیب و تربیه ایدر ایمش ایشته ضابط دیدیککه بویله

اولماید

مارشال - پک اعلا . مسموعتمه کوره بو قلعه نك محافظت خدمتی

کمال دقتله اجرا اولنیدر .

والانتن - حقکز وار تجربه سیده میدانده . یالکر کچن هفته زواللی محبوسک

بری وار ایدی . البسه لرینی سلاح لرینی الوب تیمور پنجره لرک بر یسنی

قیه ررق قاچدیغی ایچون طوتوب قورشونه دیزدیلر . بو کونده ایکی بیچاره

چاوشلر وار . عین جزایه اوغرایه جقلر کبی اکلاشیلور . برار اول دیوان

حره کوتوردیلر

مارشال - ایکی چاوشمی ؟

والانتن - اوت . عالم اه ایکیسیده بابا⁹ یکیت . همده اردومزده بولنلر

عسکرک اک کوزلریدر . بونک ایچون اردو خلقی کندیلرینه اچیورلر¹⁰ .

(1) *Istikhdam olounmak*, 'to be employed.'—(2) *Na'il olmak*, 'to attain.'—(3) *A. Tébéssum*, 'smiling, a smile.'—(4) *A. Sheji*, 'valiant.'—(5) *Ali-jenab*, 'magnanimous.'—(6) *Mubalagha etmek*, 'to exaggerate.'—(7) *Medhé-shayan*, 'praiseworthy.'—(8) *Rivayeté ghieure*, 'according to report.'—(9) *Yéghit*, 'a young man, a brave fellow ;' *Baba yéghit*, 'a full-grown young man.'—(10) *Ajimak*, 'to pity, to hurt.'

* The 3rd person plural is often used for the 3rd person and the 2nd person singular, to show respect either for a person spoken of or to whom one is speaking.

مارشال - قباحترى نه ايمش ؟

والانتن - آه نه ديهيم ؟ نصل سويلهيم ؟ مرحمتلرندن . هر نصل ايسه بر خطا¹ ايتمشلر . ايشته كليورلر كنديلرندن سوال ايدكده باقين !

اوچانجى فقره .

كيوم * روبرطو * برچاوش * درت نفر و اولكيلر .

چاوش - غمسر اون باشى . ايشته محبوسلى تكرار كتوردم . ديوان حرب بو بيچاره لره خوش كچنسون هيچ بر كونا² بد معامله ده بولنمسون ديو تنبيه ايتدى . بالجمله عسكده بونك ايچون سكا رجا ايديلورلر .

والانتن - باش اوستنه . هيچ قساوت³ اتيمايك

روبرطو - ياهو . ايكيكزه ده تشكر ايدرز . ارقداشله ده تشكرمزي بيان ايت حقمزده نه كونا جزا⁴ اولورسه اولسون قلمز پاكدر⁵ . وجدانمز بزي تضيق ايتمز .

والانتن - (مارشاله) ايشيديدورميسك ؟

مارشال - اوت .

روبرطو - كيوم برادر !

كيوم - روبرطو ارتق هيچ بر اميدم قالمدى . ديوان حرب⁶ راي طويليور . قتل امرى شمدي چيقار .

روبرطو - بزم ايچون ارتق اميد قالمدى . بيچاره لاورايه اجيورم . بيچاره قرجغر نقدر دلبر نقدرده صافدر ! نه مرتبه حزين عجا بو قره خبرى الورسه نه حالله گرفتار اوله جقدر ؟

كيوم - (كندی كنديسنه) يا بزم زوجه م . يا زواللى چوچقلم آه كنديلرينه اول قدر ياقين ايكن وداعلشمقسرين اجل شربتني ايچه جكم . (يوزيني اورتر)

(1) A. *Khata*, 'error, fault, mistake.'—(2) Or كونه (P.), *Ghiuné*, 'sort, kind.'—(3) *Kasavet etmek*, 'to grieve, be frightened.'—(4) A. *Jeza*, 'punishment.'—(5) P. *Pak*, 'pure, clean.'—(6) A. *Divan-i-harb*, 'a court-martial.'

روبرطو - (باشنی صالایه رق¹) دوشمنك كار ایتمز کیوم . واره یم بن او طمه چکیلیم .

کیوم - بنده² او یله (وداعلشوب ایرلرلر) .

والانتن - طورك بو افندی سزكه ازاجق قوكشمق ایستیور

کیوم - براق کیده لم پك مکدر بر حالدۀ بولندیغمزدن بورادۀ طور مامز کندیلرینی متأثر³ ایتمکدن بشقۀ شیء مفید اولمز .

مارشال - حاشا سزك برر قهرمان اولدیغنز سیم اگزدن اکلاشیلیر .

روبرطو - حسن نظرکۀ تشکر ایدرز .

والانتن - بو افندی مارشال جنابلرینك یاورلرندندر .

کیوم - سز او عادل ذاتك معیتندۀ میسکز؟

روبرطو - او جسور او قهرمان ذاتك . . .

والانتن - (مارشالۀ) دیکله یور میسکز! باقکز نه درلو ستایشلردۀ بولنیور .

مارشال - ایشید یورم .

کیوم - اکر کندیلری بورادۀ بولنسه ایدی . اکر ایشلیدی کمز فضیلتك

موتمزۀ سبب اولدیغنی کورۀ ایدی . . .

روبرطو - کیم بلور حالمزۀ نه قدر اجیه جقدی . . .

والانتن - ذاتاً کندیلری بورایه کلمش .

روبرطو - کلمشمی؟

مارشال - اوت همده کیم بیلور بلکه نقل ایدك بقایم نه

یاپدیکزده مجازات قانونه مستحق اولدیکز؟

کیوم - افندم ایشی سزۀ مختصرجه بیان ایده یم . دون بزم روبرطو

ایله برابر قوردون حدودندۀ نوبت⁴ بکلیر ایدك . بو برنجی بنده کزده

ایکنجی قولده بولنیور ایدم . روبرطو یاننه یاقلاشوب برابر سوبلشور ایکن . بر

قطر⁵ اوزرینه بنمش اسپانیالونك بریسی کوزمزۀ ایلشدی⁶ . بزى کورنجه

(1) Sallamak, 'to shake, nod, wag, wave.'—(2) Bendé euilé, 'and I too.'—(3) A. Mutdessir, 'affected.'—(4) Neubet beklemek, 'to stand sentry, to be on guard; neu-betji, 'a sentry.'—(5) Orطر Katir, 'a mule.'—(6) Ilishmek, 'to catch, adhere to.'

حيواندن ايندى . بزه ياقلاشدى . قوردوندن كچمك ايچون بزدن مساعده
ايسندى . بخشيش اوله رق اوكمزه ۲. القون اتدي . بزه ويرديكى پارايسى
قبول ايتميوب كيرو چكلمسنى اخطار¹ ايتدك . واقعا بر قاچ دفعه
ابرام ايندى ايسه ده ينه مساعده ايتمدك . نهايت تفنكلرمزى . كنديسنة
چوپره رك . اطاعت ايتمزسك شمدى سنى تلف ايدرزد ديه تهديد² ايتدك
بونك اوزرينه مرلدانه رق³ اچقهرلرني طوپلايوب حيواننه بندى . و قياقلر
اراسنه طوغرى غيب اولوب كيتدى . برده كونش باطمسى راده لرنده بر
اغلامه بر ايكلتى⁴ ايشتدك . برده نه بقارسك قادينك برى مرحمت
ايدك عنايت ايليك ديه رك يواش يواش بزه طوغرى كلدى . اويله بر
حالة كه انسان طاشدن اولسه تحمل ايده مز

روبرطو - بيچاره قادين هنوز⁵ التي ياشنده بر چوخك الندى طوتمش
درت بش ايلق بر معصومه⁶ قوجاغنه المش اچلقدن سفالتدن⁷ او
درجه لره كلمشكه اغزبني اچوبده چوجقهرلرني واه اولام ديمكه بيله اقتدارى
قالمامشدى . دستور ديه رك كيرو چكلمسنى اشارت ايدر ايتمز . بردن
بره اويله بر فرياد و فغان ايتمكه باشلادى كه يوركزه صانكه بر اوق
صاپلاندى⁸ زواللى كلدى . چوجقهريله برابر اياغمزه قپاندى⁹
هپسى بردن قوللرني بزه طوغرى اوزاتوب مرحمت ايدك ديو اغلامغه
باشلاديلر . كوزلريمى كيومه چوبردم . باقدمكه كوزلرندن ايرمق¹⁰ كىي
ياش¹¹ اقيور

كيوم - سنكده كوزلركدن اقان ياش لاتردى سويلمكه مانع اوليوردى .
روبرطو - بو بورك پارا لايجه منظره يه ايكي مزده ب مدت حيرتله نظر
ايتدكدن صكره

(1) *Ikhtar etmek*, 'to warn.'—(2) *Tehdid etmek*, 'to threaten.'—(3) *Mirildanmak*, 'to murmur, mutter.'—(4) Or ايكلدى *Inildi*, 'a moaning'; *Inlemek*, 'to moan.'—(5) P. *Henouz*, 'scarcely, only, just.'—(6) A. *Masoum*, 'an innocent, a young child.'—(7) A. *Sefalet*, 'lowness, indigence.'—(8) *Saplamak*, 'to stick in,' (v. a.) *saplanmak*, 'to be stuck in.'—(9) *Kapanmak*, 'to stumble, trip.'—(10) *Irmak*, 'a river.'—(11) *Yash*, 'moisture,' 'tears.'

کیوم - بربرمزك بویونه صارلدق .

روبرطو - صكره بیچاره‌لری یردن قالدردق .

کیوم - کیزلی بریول کوستروب برنجی خطه کلانجه‌یه قدر برابر کیتدك .

روبرطو - یانمزده نه قدر پاره وار ایدی ایسه کندیلرینه ویردك .

کیوم - بیچاره قادین مسروریتندن دتره‌یه دتره‌یه کچوب کیتدی .

والانتن - بنم کوچ یکتلرم کلیدك . کلیدك . سزی بر دفعه در اغوش¹

ایده‌یم الكزن اوپه‌یم . مأموریتم اقتضاسنجه سرت طورانملیم² . لکن سر

گذشتکری ایشیدنجه یورکم پارچه پارچه اولدی . ارتق³ تحمل قالمدی .

اغلايه جغم . ايو ايتدکز پك كوزل طورانديكزر .

مارشال - طورك . نصل اولدیده ایش میدان چیقدی ؟

روبرطو - ویردیکی رشوتی⁴ یوزینه اتدیغمز او خائن⁵ اسپانیالی مکر بر

قیانك ارقه‌سندة کیزلنوب بو حالی کورمش ایمش . بزدن انتقام⁶ المق

ایچون . کیتمش حکومت خبر ویرمش .

والانتن - الحق خائن !

روبرطو - ایشته بو صباح بزى در دست⁷ ایده‌رك دیوان حرب حضورینه

چیقاردیلر . شمدی مجلس مظبطه‌ه‌زی⁸ تنظیم ایدیور .

کیوم - البته قتلمز حکم ایده‌جکلر . کونش باطه‌جق راده‌لرده شوراچه

مقهم⁹ ادملر کبی قورشونه¹⁰ دبنزه‌جکلر .

روبرطو - اولقدر دشمنلره قارشو جنکشدم . یکریمی دفعه میدان محاربه‌یه

کیدرم چیقدم . فط شمدی ارقه‌داشلرمك بنی اولدیرة‌جکلرینی دوشند کچه

یورکم پارچه‌لنیور

مارشال - بونده بتون بتون قطع امید ایده‌جك بر شی یوقدر . اگرچه

(1) *Der aghoush etmek*, 'to embrace.'—(2) *Dawranmak*, 'to assume an attitude,' 'behave.'—(3) *Artik* (with a negative), 'no longer, never again;' (with an affirmative), 'now, at last.'—(4) *A. Rishvet*, 'a bribe.'—(5) *A. Khain*, 'a traitor.'—(6) *A. Intikam*, 'vengeance, revenge.'—(7) *Der dest etmek*, 'to take, arrest.'—(8) *A. Mazbata*, 'a report,' 'procès-verbal.'—(9) *A. Muttehim*, 'guilty, culpable.'—(10) *Kourshouné dizmek*, 'to shoot.'

بو احتياط قوردونى محافظه سى الزمدر . لكن الحمدہ اطرافدہ اشورى خستہ لك
قالمدى . مغ ما فيه ¹ بوني بر نيت فاسده ياخود طمعكارلقله ياپمامشسكز .
مرحمتكردن ناشى ياپمشسكز . بوني ديوان حرب اكلايور . شو نقل ايتديككز
حكايه بكا تأثير ايتدى مارشاله طويديره يمدہ انشا الله بر چاره سنه
باقرز .

كيوم - صحيح مى سويليورسين ؟

والانتن - هاى الله عمرکزه برکت ویرسون . صحيح بو بيچاره لره معاونت
ايدك . عجا احتمالى وارمى ؟

مارشال - دمينجك ² مرحمتى مسلمدر ديورايدكز . شمدى شبهه
ايديورسكز؟

روبرطو - آمان اياق سسى وار . لاورا كليور بيچاره قزیده محزون ايتميه لم .
بن او طمه چكيله يم .

كيوم - بنده كيدرم . ارقه داش .

روبرط - اه اصمردلق (وداعلشوب قارشو قارشويه اولان زندانلرينه كيپرلر) .

والانتن - (زندان قپولرينى قپايوب) (مارشاله) اى نه ديرسك بوكا ؟

مارشال - طوغرىسى ايكيسيده برى بزدن بكيت قهرمانلدر . نه ايسه
هايدى بكا شو قلعه يى كزدر . بقالم

والانتن - قلعه يى بر بشقه وقتده كزه بيلورسكز . كيدوب مارشاله ايشى
اكلتمكزى رجا ايدرم .

مارشال - دها وقتى وار .

والانتن - دها وقتى وار نه ديمك ؟ وقتك قيمتنى بيلن وقتى
غيب ايتمز .

مارشال - عجله ايدجك نه وار ؟

والانتن - ايكي كشينك جاني تهلكده در

(1) *Ma ma fi h*, 'however.'—(2) *Demin. Deminjek*, 'Just this moment.'

بشجی فقرہ

(لاورا ایلہ کستاو) .

کستاو - ها¹ دلبر² لاورا .

لاورا - خوش گلدیکز موسیو کستاو . شو ایکی چاوشلرہ نہ جزا ویریلہ
جکئی ایشندکمی ؟ بنم ایشندیکم یالکز ایکی اوچ ہفتہ محبوس³ اولہ
جقلا ایمش . عجبا اصلی⁴ وارمی

کستاو - هر کسدہ اویلہ ظن ایدیور !

لاورا - آہ نہ قدر ممنونم

کستاو - روبرطو ایچون دکمی !

لاورا - شبہمی وار !

کستاو - بندہ کردہ کیوم ایچون .

التنجی فقرہ .

(ساعت الی اورر . یوارلق⁵ پرمقلغک⁶ طیشا، وسندہ قرہ قول⁷ دکیشیلور) .

کوستاو - ساعت اون براز قالدی .

لاورا - بریسنی بکلیورسکز ؟

کوستاو - جنرالک برنجی معاوننی⁸ بکلہ یورم . روز اطہ سندہ بولنان بلوکہ
ویریلہ جلت تعلیماتی⁹ کوتیرہ جکم .

لاورا - رور اسہ سنہمی کیدہ جکسکز ؟

کوستاو بر ساعتدن صکرہ

لاورا - ماشا اللہ . بو کون هوا پک کوزل یولده صیقندی¹⁰ چکمزسکز .

(1) Ha, 'oh!'—(2) P. Dilber, 'charming.'—(3) A. Mahbous, 'imprisoned.'—
(4) A. Asl, 'origin, foundation.'—(5) Yiwariak, 'round.'—(6) Parmaklik, 'a
grating, railing, banister.'—(7) Or Karal, 'a guard of soldiers or police.'—
(8) Mouavin, 'an assistant.'—(9) A. Talimat, 'instructions.'—(10) Sikindi, 'un-
pleasantness, trouble.'

کستاو - انشا الله . دکندن اوچ میل مسافهسی¹ وار . هوا ايو اولو .
ایسه بر ساعتده کیدیور . علی الخصوص شمدی یاز هوالری دائما دوزکون .
روز اظهسنه دها برنجی دفعه اوله رق کیده جکم . فقط بوندن بویله² انشا الله
چوق کیدرم . چونکه هفته ده اوچ دفعه صندال³ کیتمه سنه قرار ویرلدی .
لاورا - شو یمورجق⁴ خسته لکی ده بتون اطراف اهلایسنی قورقوتیور .
تکرار بولشما مق⁵ لازم کلان تدبیرلری اله الملی .
کستاو - اوت . بولاشق⁶ طرفدن تهلکه کلامک ایچون اظه نه قدر
صندال وار ایسه جمله سنی قالدردک . شمدی اظه نک ساحله تعلقی
قالمدی . لکن اهالی حکومتی چوق تعجیز ایتدیکیچون بزم لیماندن
هفته ده اوچ دفعه صندال کیتمه سنه قرار ویرلدی . بنده قپودانی
اوله جغم
لاورا - ایاق سسی وار . موسیو والمو ر کلیور .

یدنجی فقره .

اولکیلر * والمو ر

والمو ر - کیت چابوق عموجه کی بکا چاغر .

لاورا - بر مسافر⁷ ایله قوکشیور .

والمو ر - کندی خدمت لرینه باقملی . اوپله بر طاقم طالقاولقله⁸ وقت

غیب ایتمک اولمز⁹ . چابوق بورایه کوندرد . یوقسه ارقه سی صره ضابط
یوللر اوپله کتورتدیریرم .

لاورا - کی . . . کی . . . کی . . . کیدیورم . افندم . امرکز یرینی

بولسون . (بر طرفه¹⁰) نه قدر غرور¹¹ . شو حریفدن هییه حظ¹² ایتمیورم

(1) A. Mesafé, 'distance.'—(2) Boundan beuile, 'henceforth.'—(3) Sandal, 'a large boat, a ship's boat.'—(4) Yimourjak, 'the plague.'—(5) Boulashmak, 'to spread by contagion.'—(6) Boulashik, 'contaminated.'—(7) A. Musafir, 'a traveller.'—(8) Dalkawouk, 'a buffoon;' Dalkawouklouk, 'buffoonery, foolery.'—(9) Olmaz, 'It won't do!'—(10) P. Bér taraf, 'aside, on one side.'—(11) A. Ghourour, 'presumption, vanity.'—(12) Haz etmek, 'to like.'

والمور - بو قدر وظیفه سزلک¹. بيلم دیوان حرب نیچون بو درجه کوشک² طورانیور.

کستاو - افندم میرالای روز اطله سنه دائر بنده کنزه بعض تعلیماتلر ویردی خاکپایکنزکده بر امری وار ایسه

والمور - کیدک محافظ عسکری مرکزنده³ بنی بگله یلک بر از صکره کلور نزی کوریرم.

کستاو - عفو ایدرسکز. افندم. او ایکی چاوشلر حقنده نه قرار ویرلدی. والمور - ایشته اعلاملری⁴.

کستاو - اعلاممی؟

والمور - میرالای بو کون بتون بلوکه کوزل بر عبرت کوسترمک ایستدی. کستاو - ایکیسیده قتل اولنه جقلر.

والمور - خیر. یالکز بریسی قتل اولنه جق.

کستاو - اه ویرده ولی نعمتم کیوم قورتیله ایدی.

والمور - بنده سنک کبی انک قورتمسنی ارزو ایدیورم.

کستاو - اوت. بیلورم. چونکه روبرطو شمدی یه قدر سزک حسن توجهکزی قرانماش در.

والمور - کیدک سزه تعریف ایتدیکم یرده بنی بگله یلک.

کستاو - پکی افندم (کیدر).

والمور - (کندی کندینه) خیر احتمالی یوقدر. روبرطو ایچون کولکده یانان

کین⁵ و غرض⁶ اتشی هیچ بر وقت سونمیه جکدر. زیرا او محاربه ده کی

وقوعات حالا خاطرمدده در. اردویه قاوشمق ایچون اقتیلی⁷ بر چاپدن⁸

کچمکه بن جسارت ایتمیوب طورر ایکن. او بر قاچ ارقه داشلرینی باشنه

(1) *Vazifésizlik*, 'neglect of duty.'—(2) *Ghevshek*, 'lax, loose, slack, lukewarm.'—(3) *A. Merkez*, 'a centre, head-quarters.'—(4) *A. Ilam*, 'an official report, declaration'; 'a sentence of a court given in writing.'—(5) *P. Kın*, 'rancour, ill-will, malice.'—(6) *A. Gharaz*, 'spite,' 'a motive.'—(7) *Akindi*, 'a current'; *Akindili*, 'having a strong current'; 'rapid.'—(8) *Chai*, 'a brook, stream, rivulet.'

طوپلیوب اقدندی به اتلدی قارشو یاقه‌یه¹. چیقدی. صکره قورقادر دیو کیتدی. میر الیه بنی شکایت ایتدی بن درت آی محبوس اولدم. او نشان آلدی. افرین دیو هر کس طرفدن تحسین اولندی. شمدی حکم قدر کندیسنه یاردم ایدوبده کیومی چیکنه‌یه جک اولسه بن ینه المدن کلان ظلمی کندوسنه یاپه جغم. مطلق اوجمی² المغه بر چاره بوله جغم.

سکرنجی فقره.

والمور ایله والانتن.

والانتن - افندم. بنده‌کزی ایسته‌مشسکنز.

والمور - سن بو قلعه‌نک محافظی بولندیغندن دایما بیوکلرینه اطاعته بورجلیسکنز. کلان مسافرلرک اکرا ملری ایله اوغراشما ملیسک. سنی چانر دیغم بر دها بویه بگلته جک اولورایسه‌ک سنی قوری اتمکله تمام بر ای حبس ایدرم.

والانتن - (کندی کندینه) بویه اولور ایسه دها ضعیفلنیرم.

والمور - ایشتدکمی ؟

والانتن - ایشتدم افندم لکن بیلمش اولک که

والمور - الویربر.

والانتن - نه امرکز وار.

والمور - شو محبوسده³ اولان ایکی چاوشلری حضورمه⁴ کتور. . .

والانتن - باش اوستنه افندم. (کندی کندینه مغرور⁵ شیطان (محبو

سلره) طیشاری چیقکنز.

طقوزنجی فقره.

اولکیار * روبرطو * کیوم.

روبرطو - شکر کورشدیکمز. . . موسیو والمور. مطلقا سن بزه بر قره خبر

(1) *Yaka*, 'the shore, coast, bank.'—(2) *Euj*, 'revenge.'—(3) *A. Mahbous*, 'imprisoned,' 'a prisoner.'—(4) *Huzour*, 'presence.'—(5) *A. Maghrour*, 'haughty, proud.'

کتوریورسک . همدە بویله بر حال سفالتده کورنجه البته جان و کولدن
ممنون او لیورسکنز . دکلمی ؟

والمور - نه سوبیلورسین روبرطو ؟

روبرطو - بکا اولان عداوتکی¹ پک اعلا بیلورم . قانمی ایچمینجه غرضکی
تسکین² ایدەمیە جکسن . فقط ایشته بنده یوزکه قارشو سویلرمکه . شمدن
صکرة ارتق قورقه جق یرم یوقدر .

کیوم - (ایلرو کله رک) امرکزه منتظم .

والمور - اعضالر³ طرفندن دیوان حربک ویردیکی قراری سزه قرائت
ایتمک و حکمنی اجرا ایقدرمک خدمتی بکا سپارش⁴ اولندی .

روبرطو - ایکیمزده قورشونه می دیزيله جکز .

والمور - خیر ایکیکزدن بریکز قورتيله جق .

کیوم - نه کبی ؟

والمور - (اعلامی اوقویه رق) اويله ايسه دکله یک .

کیوم ایله روبرطو نامان چاوشلر احتیاط قوردونی حقنده موضوع اولان
قانونه مغایر حرکتده بولنمش اولدقلری جهتلە دیوان حرب هیئتتی بالاتفاق⁵
ایکیسنک دخی اعدامنه⁶ قطعياً حکم ایتمش ايسه ده مرقومانک بو حرکتی
مرحمتلرندن ناشی اولمق و حکم قانونک عدم اجراسیده قابل اوله مامق
ملابسه سیله هم قانون عسکری یه رعایت و همدە عموم اهالی یه عبرت
قصیدله ایک-یسنده حکم قانونه اوغراتلمیوب یالکز بریسنک اعدامی
و دیکرینک سلك عسکریده عدم استخدامی بالتنسیب⁷ عادات قدیمه
عسکریه موجبنجه مرقومانه زار⁸ اتدیريله ق بیوک زار کیمه اصابت
ایدرسه انک طردی⁹ . و دیکرینک اخشام ساعت یدیسنده قورشونه دی

(1) A. Adavet, 'enmity.'—(2) Teskin etmek, 'to calm.'—(3) Aza, 'a member.'—
(4) Siparish olounmak, 'to be entrusted to.'—(5) A. Bil itifak, 'unanimously.'—
(6) A. Idam, 'killing, destroying.'—(7) A. Bil tensib, 'approving, deeming fit and
proper.'—(8) Zar, 'a die' (for playing dice).—(9) A. Tard, 'expulsion.'

لمسى ايجاب خالدين بو لنمش و اول وجهله اشبو اعلامك احرای احكامى
 قائممقام والمورة احاله قلنمش اولمغله
 روبرطو - او قدرى كافيدر .
 والانتن - ديمك بو بيچاره لر جانلرينه قمار¹ اوينايه جقذر .

(1) *Koumar oïnamak*, 'to gamble.'

Translation.

THE TWO SERGEANTS.

A Drama in Three Acts.

Dramatis Personæ.

MARSHAL —

LT-COLONEL VALMOUR.

SERGEANT WILLIAM.

SERGEANT ROBERT.

VALANTINE A Jailer.

GUSTAVE A Naval Officer.

THOMAS An aged man.

THERESA William's wife.

LAURA Robert's sweetheart.

ANDREW A Sailor.

The 1st and 3rd Acts take place in Porto Andera ; the 2nd in the island of Ruza.

ACT I.

SCENE I.

The Court-yard of a Castle.

LAURA . . . VALANTINE.

VALANTINE.—What you say is all very fine ; and there is nothing to be said to your arguments, only you cannot convince me.

LAURA.—At any rate, Sir.

VALANTINE.—No, no, it is not my business to listen to such things.

LAURA.—Dear uncle! You always wish for my good; don't you?

VALANTINE.—Yes, as I am your uncle, I always wish for your good; but I cannot listen to your nonsensical words.

LAURA.—Oh, poor young man! poor Robert!

VALANTINE.—Ah, silly girl! What will you learn from Robert?

LAURA.—What shall I learn from Robert? He loves me, and has promised to marry me. Is not that happiness for me?

VALANTINE.—Do you know that he has been sentenced by a Court-martial and put in prison?

LAURA.—Yes, along with his brave comrade William, only. . . .

VALANTINE.—Do you know that they are preparing to punish them?

LAURA.—If they decide on punishing them for such a trivial fault, it will be a few weeks imprisonment. What else can it be?

VALANTINE.—This matter appears to me very serious.

LAURA.—Ah!

VALANTINE.—What! You think it a trifle to commit an act contrary to military law?

LAURA.—That came from their being merciful.

VALANTINE.—Martial law does not listen to such things. Whether they had mercy or compassion, out of kindness, in the eyes of the law they are guilty, and there's an end of it. Therefore, there is no hope for their lives.

LAURA.—My God!

VALANTINE.—Perhaps, here, this evening. . .

LAURA.—Mercy. Oh, Lord!

VALANTINE.—Who told you to give your heart to a soldier? If he is a brave, handsome young fellow, after all he is only a soldier, with the rank of sergeant.

LAURA.—He is a sergeant, who wears the Legion of Honour on his breast, who has gained the favour of his superiors, and the love of the whole regiment. When he came here, four years ago, for the defence of the harbour of Andera, as soon as I saw him, I was smitten by his manners and fell in love with him. What can I do? I love him. Without him the world is a desert to me. Ah! my heart cannot bear it.

VALANTINE.—Do my words affect your heart ?

LAURA.—Mine ? No ; not at all.

VALANTINE.—Oh, yes they do. There are tears in your eyes.

LAURA.—Oh, dear uncle, do not make me wretched with your dismal imaginings. My heart tells me Robert will be saved. Please God, this difficulty will soon be got over, and you will help us to get married, as you love me, and be the cause of our happiness.

VALANTINE.—Retire ! Retire ! Some one is coming.

SCENE II.

THE SAME PERSONS. THE MARSHAL [*in disguise*] with a PRIVATE.

PRIVATE.—The Colonel has given orders for you to show this gentlemen, a traveller, over all parts of the castle and the building.

VALANTINE.—Certainly. I am ready to carry out his orders.

PRIVATE.—By your leave [*exit*].

THE MARSHAL.—You know.

LAURA [*to Valantine*]. What a handsome young man ?

VALANTINE.—Yes, he is handsome.

THE MARSHAL.—This castle seems very old.

VALANTINE.—Yes, Sir, it must have been built three hundred years before the invention of gunpowder. For a long time it was standing in ruins ; but since a cordon has been drawn, owing to this illness, it has been repaired a little. They have made it the prison of the first division of the army. If you please, let us go.

THE MARSHAL.—I am very tired. Let me take breath a little. Then . . .

VALANTINE.—As you please, Sir.

LAURA [*to her uncle*].—I shall go. [*To herself*] I will go and inquire about Robert. [*To the Marshal*] By your leave.

THE MARSHAL.—Is this young lady your daughter ?

VALANTINE.—I am not married. She is the daughter of my late brother. My brother was a bold soldier. Twelve years ago a cannon-ball struck him on the head, on the field of battle.

THE MARSHAL.—What is your name ?

VALANTINE.—Valantine ; and my surname, Sergeant Ghamsiz, of the artillery.

THE MARSHAL.—How long have you been a soldier ?

VALANTINE.—Not long. For thirty-two years ; and I am proud of being in the service. What matters, if a cannon-ball came during the last war and carried away this arm ? Since then I have been pensioned. Notwithstanding that, my blood boils in my veins like a youth. There is no profession in the world like the army. In fact, if there be many dangers in it, there are so many joys that they make us forget the dangers. When a man remembers such times, he is happy. So, when I think of by-gone times I am consoled.

THE MARSHAL.—How do you live ?

VALANTINE.—Pretty middling. They have given me a small pension for my services, and permission to spend the rest of my days here, in my native village. As they have given me the care of this castle, I live contentedly, if I can occasionally obtain a trifle. I beg your pardon ; are you also in the military profession ?

THE MARSHAL.—Yes.

VALANTINE.—But what is your rank ?

THE MARSHAL.—Equal to yours.

VALANTINE [*looking at his clothes carefully*].—I dont expect it. Do you come from Paris ?

THE MARSHAL.—Yes.

VALANTINE.—Do you know when His Excellency, the Marshal, who has undertaken the command of our army, will come here ?

THE MARSHAL.—He has come himself.

VALANTINE.—Really ?

THE MARSHAL.—Do I tell lies (do you think) ?

VALANTINE.—Probably you also ?

THE MARSHAL.—Yes, I am one of his *aides-de-camp* !

VALANTINE.—I rejoice with you that you have the honour of being employed in the service of the most famous and glorious Marshal of our age.

THE MARSHAL [*smiling*].—What do you say ?

VALANTINE.—Such a gallant, magnanimous man

THE MARSHAL.—You exaggerate very much.

VALANTINE.—It is not exaggeration. He is deserving of praise in every way, for he has done great service both to his country and to His Majesty the Emperor. It is true, I have not seen him,

himself, but, according to report, he is very kind to all in the military profession, and a just man. He very often goes about in disguise, sees things with his own eyes, and investigates and inquires into them. He rights the oppressed and punishes traitors. That is something like an officer!

THE MARSHAL.—Very good. According to what I hear, you attend very carefully to this castle.

VALANTINE.—You are right ; but it is also very trying. Only last week, there was a poor prisoner, who took his clothes and his arms and broke a window, and ran away; and they shot him for it. To-day there are two poor prisoners who will suffer the same punishment, they have just brought them before a Court-martial.

THE MARSHAL.—Two sergeants?

VALANTINE.—God Almighty ! They are two young men, and the finest soldiers in our army, and for that reason the army pities them.

THE MARSHAL.—What is their offence?

VALANTINE.—What shall I say ? How shall I say it ? Mercy. Anyhow they have committed an error. But here they come, you can ask them themselves.

SCENE III.

THE SAME PERSONS. WILLIAM. ROBERT. A SERGEANT.

FOUR PRIVATES.

SERGEANT.—Corporal Ghamsiz. Here, I bring you the prisoners again. The Court-martial directs you to deal kindly with these poor fellows. They are not to be ill-treated in any way, and the whole army request you to act thus.

VALANTINE.—Certainly ! Never fear !

ROBERT.—Oh ! I thank you both. And give our thanks to our comrades. Whatever punishment we may receive our consciences are clear. We have no remorse.

VALANTINE [*to the Marshal*].—Do you hear ?

THE MARSHAL.—Yes.

ROBERT.—William, my friend !

WILLIAM.—Robert ! I have no longer any hope. The Court-

martial are here, consulting together. The sentence of death will soon be issued.

ROBERT.—There is no longer any hope for us. I pity poor Laura. Poor girl, how attractive, how good she is! How sad! When she receives this bad news what a state she will be in!

WILLIAM [*to himself*].—Oh, my poor wife! Oh, my poor children! Ah! although so near to them, I shall die without wishing them good bye [*he covers his face*].

ROBERT [*shaking his head*].—Thinking about it is useless. I will go. I will go to my room.

WILLIAM.—And I, too. [*Taking leave of each other and separating.*]

VALANTINE.—Stop. This gentleman wishes to speak with you.

WILLIAM.—Let us go. As we are in a very sad state, our stopping here will be of no use, but affect him and make him sorrowful.

THE MARSHAL.—Oh, no. One can see from your physiognomy that you are two brave fellows.

ROBERT.—I thank you for your good opinion.

VALANTINE.—This gentlemen is an *aide-de-camp* of the Marshal's.

WILLIAM.—Are you in the suite of that good gentleman?

ROBERT.—That brave, valiant gentleman.

VALANTINE [*to the Marshal*].—Listen! See, how they praise him.

THE MARSHAL.—I hear.

WILLIAM.—If he were here himself, if he saw that the good action we did is the cause of our death.

ROBERT.—Who knows how he would pity us?

VALANTINE.—He has come here himself.

ROBERT.—Has he come?

THE MARSHAL.—Yes; and who knows? Tell me about it. Let me see. What have you done? Have you deserved the punishment of the law?

WILLIAM.—Sir, I will explain to you briefly. I was standing sentry, yesterday, with Robert, on the "Cordon" boundary. He was in the first, and I in the second, patrol. I had approached him, and while we were talking together we caught sight of a Spaniard, mounted on a mule. As soon as he saw us he dismounted, and came towards us. He wanted us to permit him to cross the *Cordon*. He threw twenty pounds before us as a bribe. We did not accept the

money offered to us, and warned him to retire. He persisted several times, but we did not allow him. At last we pointed our guns at him, and threatened to kill him if he did not obey. Whereupon he muttered to himself, picked up his money, mounted his horse and went away, and was lost amongst the rocks. Again, about sunset, we heard some crying and moaning, and a woman came slowly towards us, saying: "Have pity on me! Have compassion!" She was in such a state anyone would have pitied her, even if he had been of stone.

ROBERT.—The poor woman led a child, scarcely six years of age, with one hand, and carried a baby six months old, and was in such a state of starvation and misery that she had scarcely strength to speak. On her asking permission to pass, and our motioning to her to go back, she uttered a heart-rending cry. To be brief, Sir, the poor thing came and fell, with her children, at our feet; and they all stretched out their arms and cried for mercy. I looked at William, and saw his eyes were streaming with tears.

WILLIAM.—The tears from your eyes, too, prevented you speaking.

ROBERT.—After we had looked at this heart-rending sight. . . .

WILLIAM.—We threw ourselves on each other's neck.

ROBERT.—Then we raised the poor things from the ground.

WILLIAM.—We showed them a secret road, and accompanied them to the first line.

ROBERT.—We gave them all the money we had about us.

WILLIAM.—The wretched woman trembled, passed the Cordon, and went away.

VALANTINE.—Come, my brave boys, Come! Let me embrace you once. Let me kiss your hands. In my position I ought to be severe, but when I hear what you have gone through, my heart is broken. I can stand it no longer, I shall cry. You did right. You behaved well.

THE MARSHAL.—Stop! How came it that the matter came out.

ROBERT.—The treacherous Spaniard, whose bribe we threw in his face, hid behind a rock, saw what happened, and gave information to the government, in order to be revenged on us.

VALANTINE.—The mean traitor!

ROBERT.—This morning they arrested us, and brought us before a Court-martial. And they are now drawing up the report.

WILLIAM.—Of course they will sentence us to death, and towards sunset they will shoot us, like criminals.

ROBERT.—I have fought with so many enemies, I have been in the battle-field twenty times ; but now that I think that my comrades will kill me, my heart is broken.

THE MARSHAL.—You need not despair entirely. It is most necessary to guard the "Cordon" but, thank God, the disease is not so very bad in the neighbourhood now. You did not do this from a corrupt motive, or through avarice. You acted so from pity ; the Court-martial understand that. Your tale has affected me. I will let the Marshal know, and I hope we shall find a remedy.

WILLIAM.—Will you, really ?

VALANTINE.—To be sure ! God bless you ! Right. Help these poor fellows. Is there any probability ?

THE MARSHAL.—Just this moment you thought mercy was certain, and now you doubt.

ROBERT.—There is a sound of footsteps ; Laura is coming. Let me go to my room, and not make her sad.

WILLIAM.—I will go, too, comrade !

ROBERT.—Good bye ! [*They take leave of each other, and enter their cells, which are opposite to each other.*]

VALANTINE. [*closing the doors of the cells. To the Marshal*].—What do you say to this ?

THE MARSHAL.—Well, to tell the truth, they are brave boys. However, come, show me over the castle. I will see.

VALANTINE.—You can look over the castle another time. Go, I beg of you, and explain the matter to the Marshal.

THE MARSHAL.—There is plenty of time.

VALANTINE.—What do you mean by saying there is plenty of time ? He who knows the value of time does not waste it.

THE MARSHAL.—What is there to hurry about ?

VALANTINE.—Two people's lives are in danger.

SCENE V.

LAURA AND GUSTAVE.

GUSTAVE.—Ah, charming Laura!

LAURA.—I am glad to see you, Gustave. Have you heard what punishment will be given to those two sergeants? What I have heard is that they will only be imprisoned for two or three weeks. Is there any foundation for that?

GUSTAVE.—Everybody thinks so.

LAURA.—Ah! How glad I am.

GUSTAVE.—For Robert's sake, is it not?

LAURA.—Is there any doubt?

GUSTAVE.—I, for William's sake.

SCENE VI.

[*Eleven o'clock strikes. The guard is relieved outside a round grating.*]

GUSTAVE.—It is near eleven o'clock.

LAURA.—Are you waiting for some one?

GUSTAVE.—I am waiting for the general's head-assistant. I shall carry instructions to the company in the island of Rouz.

LAURA.—You will go to the island of Rouz?

GUSTAVE.—In an hour.

LAURA.—Dear me! As the weather is very fine to-day you will not have any unpleasantness on the road.

GUSTAVE.—Please God. It is a distance of three miles by sea. If the weather is good it is done in an hour, especially as now, in summer, the wind is always favourable. I shall go to the island of Rouz for the first time, but, henceforward, I hope to go often, as it has been decided that a boat shall go three times a week.

LAURA.—The plague frightens the people in all parts. It is necessary to take measures for its not spreading again.

GUSTAVE.—Yes. In order that there may be no danger from the infected district we have taken off all the boats in the island. Now there is no connection between the island and the shore; but,

as the inhabitants of the island have worried the government very much about it, it has been decided that a boat shall go from our port three times a week ; and I shall be the captain of it.

LAURA.—I hear footsteps. Monsieur Valmour is coming.

SCENE VII.

THE SAME PERSONS. VALMOUR.

VALMOUR.—Quick ! Go and call your uncle to me.

LAURA.—He is speaking with a traveller.

VALMOUR.—He should attend to his own duty. It won't do for him to waste his time with such tomfoolery. Send him here directly, or I will send an officer after him to fetch him.

LAURA.—I . . . I . . . I'm going, Sir. Your orders will be executed. [*Aside*] How presumptuous ! I don't like this fellow. . . .

VALMOUR.—Such neglect of duty. I do not know why the Court-martial behaves so weakly.

GUSTAVE.—Sir ! The Colonel has given me instructions about the island of Rouz. If you have any orders

VALMOUR.—Go ! and wait for me at the head-quarters of the protective force. In a little while I will come and see you.

GUSTAVE.—I beg your pardon ; what has been decided respecting the two sergeants ?

VALMOUR.—Here is their sentence.

GUSTAVE.—Their sentence !

VALMOUR.—To-day the Colonel wished to give the whole division a good lesson.

GUSTAVE.—Both will be executed.

VALMOUR.—No ; only one of them will be executed.

GUSTAVE.—God grant that my benefactor, William, may be saved !

VALMOUR.—I, too, hope he may be saved.

GUSTAVE.—Yes, I know ; because Robert, hitherto, has not won your favour.

VALMOUR.—Go ! Wait for me at the place I told you.

GUSTAVE.—Very good, Sir. [*Exit.*]

VALMOUR [*to himself*].—No, there is no probability of it. The rancour and spite I feel against Robert will never be extinguished; for the events of that war are still in my mind. It was requisite, in order to rejoin the army, to cross a rapid stream, and, while I stood hesitating, he collected a number of his comrades round him and threw himself into the current, and reached the opposite bank. Then he went and said I was a coward, and complained of me to the Colonel. I received four months imprisonment, and he got a decoration. Everybody said, “Well done!” and applauded him. Now, if chance helps him, and he tramples on William, I will oppress him as much as I can. I must find a means to get my revenge.

SCENE VIII.

VALANTINE.—You wanted me, Sir!

VALMOUR.—As you are the keeper of this castle you ought always to obey your superiors. You ought not to strive to do honour to travellers. If you keep me waiting so again, when I call you, I will give you a month’s imprisonment on bread and water.

VALANTINE [*to himself*].—If so, I shall get still thinner.

VALMOUR.—Did you hear?

VALANTINE.—I heard, but you must know that.

VALMOUR.—That will do.

VALANTINE.—What are your orders?

VALMOUR.—Bring the two sergeants, who are in confinement, before me.

VALANTINE.—Certainly, Sir. [*To himself*] The proud devil! [*To the prisoners*], Come out.

SCENE IX.

THE SAME PERSONS. ROBERT. WILLIAM.

ROBERT.—Thanks for seeing you again. . . . Monsieur Valmour, no doubt you bring us bad news. You rejoice too, heart and soul, at seeing me in such a wretched position. Don’t you?

VALMOUR.—What do you say, Robert?

ROBERT.—I know very well the hatred you have for me. You will not be satisfied till you have drunk my blood. But I tell you, to your face, that I henceforth have no reason to fear you.

WILLIAM [*coming forward*].—I await your orders.

VALMOUR.—I come on behalf of the members of the Court-martial to read to you the decision they have arrived at; and they have entrusted the carrying out of it to me.

ROBERT.—Shall we both be shot?

VALMOUR.—No, one of you will be saved.

WILLIAM.—How?

VALMOUR [*reading the sentence*].—Then listen. The Court-martial condemned both the Sergeants, called William and Robert, to death, for having violated the law laid down with regard to the sanitary "Cordon;" but, considering that the conduct of the aforesaid arose from pity, and yet it is impossible for the law not to be carried out, with a view to showing respect for the military law, and making an example, the Court have approved of the law not being put in force in the case of both, and one only will be executed; the other will be expelled from the army. According to ancient military custom, the aforesaid will cast lots. Whichever gets the big die will be expelled, and the other be shot at seven o'clock in the evening. The carrying out of the terms of this sentence has been entrusted to Lt.-Colonel Valmour.

ROBERT.—That is enough of it.

VALANTINE.—That is to say these poor fellows are to gamble for their lives!

ABOU 'L ZIA.

ABOU 'L ZIA is a living Turkish writer of considerable ability, who has published several useful works. He is the Editor of a Turkish Magazine called "Abou 'l Zia's Magazine," which appears monthly, and which is very creditably written, from which we have taken the following extracts.

ABOU 'L ZIA'S MAGAZINE.

(مجموعه ابو الضيا)

Historical Anecdotes.

عثمانليلرك مياننده¹ تيمور² باش ديه مشهور اولان اسوچ قرالى اون ايكنجى شارل بر كون پك زياده مست³ اولديغي صرده والده سنه ايفاسى لازم كلان حرمت⁴ بدل⁵ محل⁶ رعايت⁷ حركتده بولنور . والده سى مشار اليهك بو معامله سندن فوق الغايه مكدر اولمغله دائره سنه چكيلهرك اوچ درت كون طيشارى چيقمز .

شارل والده سنك سبب احتجاجنى⁸ مراق⁹ ايله قرناسندن¹⁰ استفسار¹¹ و حقيقت حاله اطلاع¹² ايلدكده در حال الله بر قدح شراب الهرق والده سنك نرينه شتاب ايدرو ديركه :—

”مادام ! سرخوشلق ايله سزه لازم كلان احترامده قصور ايتمش اولديغى خبر آلدن . سز دن استدعاى عقوه كدم . بر دهها سر خوش اولماق اوزره بو قدحى دخى سزك صحتكزه ايچييورم . عمرمده ايچه جكم اك صوك قدح¹³ بو در .“

(1) *Miyanindé*, 'among.'—(2) *Démir-Bash*, 'a pensioner, or old servant.'—(3) *P. Mest*, 'tipsy, intoxicated.'—(4) *A. Hurmet*, 'respect.'—(5) *A. Bedel*, 'a substitute,' 'instead of.'—(6) *A. Moukhlil*, 'injurious, detrimental.'—(7) *A. Riayet*, 'respect.'—(8) *A. Ihtijab*, 'retirement.'—(9) *A. Merak*, 'curiosity.'—(10) *A. Kourrena*, 'associates,' 'the suite of a Sovereign.'—(11) *A. Istifsar*, 'enquiring.'—(12) *Ittila etmek*, 'to be informed.'—(13) *A. Kadeh*, 'a glass.'

فی الحقیقة مشار الیه او کوندن وفاتنه¹ قدر بردها هیچ بر وسیله ایلہ اغزینہ برقطره شراب² قویمامشدر .

پروسیا قرالی بیوک فرہدریقک وفاتندہ ترک³ ایلدیکی البسه سی⁴ انجق⁵ ایکی یوز فرانق قیمتمندہ ایمش . صندوقندہ . یالکز اوچ قات⁶ البسه سی ظهور ایدہ رک بونلردن بریسی بیوک اونیفورمہ سی ایدی کہ مدت⁷ عمرندہ⁸ دفعہ کیمش ایدی .

دیگر ایکی قاتی او درجہ لردہ پیرایوب⁹ کهنہلشمش¹⁰ ایدی کہ قرالک انلری کیمش اولدیغنه کورنلر اینانہ جغی کلمز ایدی . شابقلری چزمہ لری¹¹ و کوملک¹² و مندیله قبیلندن اولان چماشیرلری¹³ البسه سینله متناسب¹⁴ بر حالده ایدی . حتی مشهوردر کہ بر کون کبرای¹⁵ اجنبیہ دن¹⁶ بریسی پوتسدامده کی سانسوسی سرایفی کردیکی صرہ ده دائره مدیرندن ”قرالک البسه¹⁷ اوطلہ سی نرہ ده در؟ دیہ سوال ایلدیکنہ مدیر مومی الیه جواباً ”قرالک صرتمده در!“¹⁸ دیمشدر .

روسیہ ایمپراطوریکہ سی (الیزابت) ک البسه اوطلہ سندہ ۸۷۰۰ قات البسه و ۱۵۰۰ کیجہ لک¹⁹ کوملکی موجود ایدی .

Friends.

لیاقت²⁰ سایہ سندہ قزانیلان دوستلر ثروت سایہ سندہ قزانیلان دوستلر

(1) A. Vefat, 'death.'—(2) Sherab, 'wine.'—(3) Terk etmek, 'to leave.'—(4) A. Elbisé, 'clothes.'—(5) Anjak, 'only.'—(6) Kat, 'a suit.'—(7) A. Muddet, 'a space' (of time).—(8) A. Umr, 'life.'—(9) Piramak, 'to grow old.'—(10) P. Kiuhné, 'old'; Kiuhnéleshmish, 'worn out, old.'—(11) Chizmé, 'a boot.'—(12) Ghiumlek, 'a shirt.'—(13) Chemashir, 'linen.'—(14) A. Muténasib, 'in proportion, corresponding.'—(15) A. Kiubera (pl. of کبر kébîr), 'grandeess.'—(16) A. Ejnébi, 'foreign.'—(17) Elbisé odasi, 'a wardrobe.'—(18) Sirt, 'the back (of a man or animal),' 'a ridge.'—(19) Géjélik ghiumléyi, 'a night-dress.'—(20) A. Liyakat, 'merit.'

مرجھدر¹. چونکہ ثروت اکثریا ضایع² اولور. لیاقت ایسہ ضیاعدن³ مصون⁴
اولدیغندن او سایده قزانیلان دوستلردخی ابدیدر⁵.

(1) *Murejjah*, 'preferable.'—(2) *Zaî olmak*, 'to be wasted, lost.'—(3) *Zaya*, 'destruction.'—(4) *A. Masoun*, 'preserver, protected, safe.'—(5) *Ebedi*, 'eternal.'

Translation.

Charles XII. of Sweden, well known among the Turks by the name of *Démir Bash* (the Pensioner),* being tipsy one day, did not, show his mother the respect which was due to her. His mother, being extremely pained by this treatment, retired to her apartments, and did not come out for three or four days.

Charles, being curious to know the reason of this retirement, inquired of one of her *suite*, and was informed of the real state of things. He at once took a glass of wine in his hand, hastened to his mother and said:—"Madam, I have heard that owing to intoxication I have been wanting in the respect due to you. I drink this glass of wine to your health, intending never to be intoxicated again. It is the last glass I shall drink in my life."

And, in reality, from that day, till his death, he never put a drop of wine in his mouth in any way.

On the death of Frederick the Great, King of Prussia, the clothes which he left were only worth two hundred francs. Only three suits of clothes appeared in his box, one of these was his full dress uniform, which he had only worn three times in his life.

The other two suits were so old and worn out that anyone who saw them would not have believed that the king had worn them. His hat and boots, and his linen, such as shirts and handkerchiefs,

* Charles XII. of Sweden was thus called by the Turks, as he took refuge from the Russians, after his defeat, in Turkey, and was kept by the Turks.

were in a corresponding condition. Then, it is well known that one day a foreign personage, while walking about the palace of Sans. Souci, at Potsdam, asked the keeper of the royal apartments where the king's wardrobe was, and the keeper replied, "It is on the king's back."

In the wardrobe of Elizabeth, Empress of Russia, there were 8700 costumes and 1500 night-dresses !

Friends.

Friends made by one's merit are preferable to friends made by one's wealth ; because wealth, generally, is wasted and lost ; but merit, being safe from waste, friends made through it are everlasting friends.

SIRI PASHA.

SIRI PASHA, Governor of Angora, in recent times, distinguished himself by his eloquence as a public speaker, his elegant letters, and powerfully written official despatches. His letters, speeches, and articles in newspapers, being considered models of good Turkish composition, have lately been collected in a volume called *Mektoubat-i-Siri Pasha* (Letters of SIRI PASHA).

SIRI PASHA.

A Letter to a Writer.

قیمتدار¹ قلمکزه بو کون یالکز دولت علیہ عثمانیہ دکل بلکہ ہیئت عمومیہ اسلامیہ ایتدیکز خدمتی عالمده تقدیر² ایتمین وار ایسه قطعیا عرض ایلم که یا غافل³ یا متغافلدر⁴.

حقاکه⁵ مداد⁶ خامه کزک⁷ هر قطره سی⁸ میزان⁹ عدل¹⁰ و حقدہ برغازینک قلیچندن آقان قان برابر در.

اک مکمل اک منتظم بر اوردو قوماندانی دخی بو کون بلکہ خدمت قلمیه کزه معدل¹¹ بر ظفری¹² تأمین¹³ ایده مز.

خامه سحرافینکزه¹⁴ بو شرف¹⁵ و شانی¹⁶ قزانیدیران ایسه شبه یوق که مقصد کزک علویت¹⁷ و قدسیتی¹⁸ در.

عند¹⁹ اهل انصافده²⁰ او اقتدارلی²¹ شمعشعلی²² قلمکزک عنوانی²³ "خادم مذافع وطندر"²⁴. ذه کوزل بر عنوان مظنظندر²⁵.

بنده کزک اوتہ دنبری²⁶ بدایع اثار خامه کزک پرستکارلرندن²⁷ اولمغله جدأ متفخرم²⁸. بو سببله در که ۱۱ کانون ثانی ۳۰۰ تاریخلو تحریرات²⁹ حکمت بیناتکزده وجداور³⁰ برلذت روحپرور³¹ بولدیغمدن انی حرز³² جان ایلدم . . .

(1) P. *Kimetdar*, 'valuable.'—(2) *Takdir etmek*, 'to appreciate, value highly.'—(3) A. *Ghafil*, 'negligent, ignorant.'—(4) A. *Mutégghafil*, 'pretending to be ignorant.'—(5) P. *Hakka-ki*, 'verily, truly.'—(6) A. *Medad*, 'ink.'—(7) P. *Khamé*, 'a reed, a pen.'—(8) A. *Katré*, 'a drop.'—(9) A. *Mizan*, 'a balance, a pair of scales.'—(10) A. *Adl*, 'justice.'—(11) A. *Muaddel*, 'equal.'—(12) A. *Zafr*, 'victory.'—(13) *Té'min etmek*, 'to assure.'—(14) P. *Sihir-aférin*, 'enchanting.'—(15) A. *Sheref*, 'honour.'—(16) A. *Shan*, 'glory.'—(17) A. *Ulviyyet*, 'sublimity, height.'—(18) A. *Koudsiyyet*, 'sanctity, holiness.'—(19) *Ind*, 'the space near anything ;' 'appreciation, estimation.'—(20) A. *Ehl-i-insaf*, 'people of conscience.'—(21) *Iktidarli*, 'powerful, able.'—(22) *Shashéali*, 'brilliant, flashing.'—(23) A. *Unvvan*, 'a title.'—(24) A. *Vatn*, 'fatherland.'—(25) A. *Mutantan*, 'magnificent.'—(26) *Euté*, 'far off ;' *eutéden-beri*, 'for a long time.'—(27) P. *Perestkiar*, 'a worshipper.'—(28) A. *Mutéfa-khir*, 'proud.'—(29) A. *Tahrirat*, 'despatches ;' sometimes used in Turkish as a singular for 'a despatch.'—(30) P. *Vejd-aver*, 'rhapsodical.'—(31) A. *Rouhperver*, 'intellectual.'—(32) A. *Hirz*, 'an amulet.'

Translation.

If there be anyone in the world who does not appreciate the service you have done to-day, by your valuable pen, not only to Turkey, but to the whole Muhammedan community, I maintain positively that he is ignorant, or feigns ignorance.

Verily, every drop of the ink of your pen, in the scales of justice and truth, is equal to the blood from the sword of a warrior (Ghazi).

The commander of the most complete and well-organised army cannot perhaps ensure a victory equal to your literary service to-day.

No doubt what has gained this honour and glory for your enchanting pen is the sublimity and sanctity of your purpose. Amongst righteous people your able and brilliant pen has been given the title of "*The Servant of the Interests of the Country.*" What a magnificent title!

I am very proud that I have always been one of the admirers of the beauties of your works. Therefore, as I have found a rhapsodical intellectual pleasure in your philosophical letter of the 11th of January 1300 (*Anno Hijiræ*), I have made it into an amulet of the soul.

DESPATCH TO THE MINISTER OF PUBLIC WORKS
ON THE STATE OF TREBIZOND.

ممالك¹ محروسهء شاهانه² ایچنده هیچ یولی یوق بر مملکت وارسه اوده
طربزون ولایتیدر دیه بیلیرم .

اندرون ولایتده معهود³ ارضروم طریقندن ماعدا عربہ یولی دکل
عملیات⁴ بشریہ ایله وجوده کلمش دوزکونجه⁵ عادى⁶ بر حیوان
یولی بیلہ یوقدر . قصبہلردن⁷ کوبلرہ⁸ و بر قصبہدن دیگر قصبہیه و هله
ولایت و الوبه⁹ متجاوزهیه¹⁰ کتمکه مجبور اولنلر دره تپه آشرق¹¹ بر
درجه زحمت و مشکلاته¹² دوچار¹³ اولورلرکه کوزله کورلمدکجه تعریفی
قابل دکلدر .

باخصوص طغیان¹⁴ میاه اثناسنده کوپریسنلکدن طولایی یولجیلر هانکی
جهتده بولنورسه محصور¹⁵ کبی اوراده توقفه¹⁶ مجبور¹⁷ اولور .

بو سببدن ناشی مملکته یول ایله کلمکه محتاج اولان ثروت¹⁸ و معموریتہ¹⁹
خلقمز متکسر²⁰ . و تزايد عمران²¹ مملکته خدمت و دلالت ایتمک
ایستیانلر هپ خائب²² و خاسر²³ اولور .

اورمان²⁴ و معدنلرک²⁵ کثرتی جهتیله طربزون ولایتی ممالك شاهانهک

(1) *Memalik-i-mahrousé*, 'the well-guarded dominions;' i. e. the Ottoman Empire.
— (2) *P. Shahané*, 'imperial.'— (3) *Mahoud*, 'well-known,' 'notorious.'— (4) *A. Amelliyat*, 'operations.'— (5) *Duzghünjé*, 'in proper order.'— (6) *A. Adî*, 'ordinary.'
— (7) *A. Kassabé*, 'a town, borough.'— (8) *Kieuü*, 'a village,' 'the country.'—
(9) *A. Elviyé* (pl. of *liva*), 'provinces,' 'flags.'— (10) *A. Mutejavir*, 'adjacent,
neighbouring.'— (11) *Ashmak*, 'to pass over, or beyond.'— (12) *A. Mushkilat*, 'diffi-
culties.'— (13) *P. Douchar*, 'a prey to, afflicted by.'— (14) *A. Toughyan*, 'rebellion,'
'overflowing, flooding.'— (15) *A. Mahsour*, 'besieged, shut in.'— (16) *A. Tévakouf*,
'stopping.'— (17) *A. Mejbours*, 'forced.'— (18) *A. Servet*, 'wealth.'— (19) *A. Mamou-
rivyét*, 'prosperity.'— (20) *A. Mutéhasir*, 'sighing after, longing for.'— (21) *A. Umran*,
'an inhabited place.'— (22) *A. Khaib*, 'disappointed.'— (23) *A. Khasir*,
'disheartened.'— (24) *Orman*, 'a wood, forest.'— (25) *Maden*, 'a mine.'

اڤ زڼکینلرنډن معدود¹ اولدینگی حالدہ مجرد² یولسزلق سببیلہ بولنلرن
همان هیچ استفادہ³ اولنه میور .
سلطنت⁴ سذیه نڤ تزیاد⁵ وارداتہ⁶ اڤ زیاده محتاج اولدینگی بر
زمانده دخی بو مثللو منابع⁷ صحیحہ ثروتدن استفادہ یولی ازانیلوب
بولنمزسه انسانہ یأس⁸ کلمامک قابل دکلدر .
بو ملاحظات⁹ قاصرانه سی¹⁰ اولجه¹¹ مقام عالی و نظار تپناهییلرینه¹² عرض
ایتتمشیدم .

شمدی ده ذات عالی و جناب نظارتپناهییلرلرنډن جمله نڤک پڤ
بیوک امیدلری اولدینچون بو وجهله تکرار تصدیقه¹³ جرأت¹⁴ ایلدم .
کره سوندن قره حصار شرقی یه کیدن یوله بوندن بر قاچ سنه مقدم
ایکی طرفدن باشلانوب عملیاتی اپیجه ایلرولمش اولدینگی حالدہ موخر¹⁵
سببسن ترک و تعطیل ایدلدی .

بونڤ ترک و تعطیلی مطلقا بعض عوارضه¹⁶ مبنی¹⁷ اولسه کرکدر . انجق
بر اکر بو کبی عوارض طبیعیہ و ضروریہ نڤ¹⁸ الجآآتنه تابع اولورسوق
مملکتمزده موسسات¹⁹ نافعہ دن²⁰ هیچ بر شیهه موفق²¹ اوله میوز .
حدم²² اولمیه رقی بو سوزی اڤ صادق بر وطنپور²³ صفتیلہ سویلیورم
اهالی کندی ثروت و سامانلرنڤک²⁴ تزیادینه خدمت ایدده جڤ بو کبی
عملیات نافعده نیچون بدنأ²⁵ و مجانأ²⁶ خدمت ایتمسون .

(1) A. Madoud, 'counted, accounted.'—(2) A. Mujerred, 'mere, sole, alone,' Turkish adverb, 'merely, only.'—(3) A. Istifadé, 'deriving benefit.'—(4) A. Sultanet-seniyé, the 'splendid government' (the Turkish empire or government).—(5) A. Tazayud, 'increase.'—(6) A. Varidat, 'revenues.'—(7) A. Menabi, 'sources.'—(8) A. Yés, 'despair.'—(9) Mulahazat, 'observations.'—(10) A. Kasirané, 'defective' (humble).—(11) Evveljé, 'previously, already.'—(12) Nezaretpenahi, 'the asylum of the ministry' (Your Excellency).—(13) A. Tasdi, 'to bother, give anyone a headache.'—(14) Jeréet etmek, 'to have the boldness.'—(15) A. Mouékhkaran, 'latterly, lately.'—(16) A. Avariz, 'accident, misfortune.'—(17) A. Mebni, 'based on, built on.'—(18) A. Zéroui, 'necessary, which must be.'—(19) A. Muessesat, 'institutions.'—(20) A. Naft, 'useful.'—(21) A. Muwafak olmak, 'to succeed.'—(22) A. Hadm, 'warmth, anger.'—(23) P. Watanperver, 'a patriot.'—(24) P. Saman, 'necessary things, requirements.'—(25) A. Beden, 'the body'; bedenén, 'with one's body, bodily.'—(26) Mejanan, 'gratis.'

شبهه یوق که نظام قدیمی موجب‌تجه اهالی عملیات طرق ایله مکلف¹
اولم‌زسه هیچ بر یول یاپیلمه‌مز .

همده خلغمز مملکته ثروت و معموریتک انجق یول ایله کیره بیله جکنی
چوقدن اکلامش . بذاء علیه " تک² همان لازم اولان یوللر یاپلسونده بز مجاناً
ایشله‌مکه راضی‌یز " دیمکه باشلامشدر .

ایمدی خلقت تسویه طرق ایچون بو درجه ابراز³ ایتدیکی ارزو و هوسدن
بالاستفاده⁴ عملیات لازم‌نک اجرا ایچون دولتجه‌ده بر از فداکارلق⁵
ایدلملیدر

Translation.

If there be one province in the Imperial Ottoman dominions without any roads, I may say it is the province of 'Trebizond. In the interior of the province, apart from the well-known Erzeroum road, there is not merely no carriage road, but not even an ordinary well-kept bridle-path made by man's labour. Those who are obliged to go from the towns to the villages, or from one town to another, and even to the neighbouring province or districts, passing over hill and valley, are exposed to trouble and difficulties which no one can imagine who has not seen them.

In particular, when the waters overflow, owing to the absence of bridges, travellers, wherever they may be, are blocked in, and obliged to stop there.

Owing to this, our people are deprived of the wealth and prosperity which must come by roads; and those who desire to increase and promote the cultivation and prosperity of the country are disappointed and disheartened.

Although, owing to the abundance of forests and mines in it, the province of Trebizond is accounted one of the richest in the Imperial dominions, merely owing to the absence of roads no advantage can be derived from them.

(1) A. *Mukellef*, 'responsible for, charged with.'—(2) *Tek* (*adv.*), 'only merely.'—(3) *Ibrax etmek*, 'to display.'—(4) A. *Heves* (*haves*), 'desire, inclination.'—(5) A. *Bil istifadé*, 'by taking advantage of.'—(6) *Fedakarlik*. 'self-sacrifice,

At a time when it is extremely necessary to increase the revenues of Turkey, one cannot help regretting that some means is not sought and found to turn these real sources of wealth to account.

I have before made these observations to your office; but, as now everybody entertains great hopes from Your Excellency, I venture to trouble you again.

The road going from Kerésoun to Eastern Kara Hisar was begun at both ends a few years ago, but, after the works had pretty well progressed, they have been lately stopped and abandoned.

This stoppage and abandonment must be owing to some accidents; but if we are prevented by such natural and inevitable obstacles, we shall succeed in no useful undertakings.

Without any temper in the matter, I say this as a sincere patriot.

Why should the people not labour gratuitously, and with their own hands, at such public works, which will foster the development of their wealth and requirements?

Undoubtedly if, in accordance with the old system, the inhabitants are not obliged to attend to the road works, no road can be made.

Our people for a long time have perceived that wealth and prosperity can only enter the country by roads, and hence they have begun to say: "We are willing to work gratuitously if the necessary roads are only made at once."

Well, the State ought to take advantage of this desire and inclination shown by the people to attend to the roads, and make a little sacrifice itself, in order to carry out the requisite works. . . .

APPENDIX.

FACSIMILES OF MS. TURKISH LETTERS AND DOCUMENTS.

WITH TRANSLITERATION AND TRANSLATION.

FACSIMILES OF MS. TURKISH LETTERS AND DOCUMENTS.

I.

محب عزیز و محترم

مکتوب محبت اسارتی منویجده اخذ و معالمانیم بگونه کلنجیه قدر
جوابی ترقیم و تقدیم ابد مدیکمه مانع و محبوب ابرم بونی کزت منقلیه
صل چره عفری مایوبد منلی جم نی او شغوبت ما سبله
بر اینی «یا حنی اخبار» نه وقت فرصت برلید هلم مجهولدر
هر حاله عزمینی طرف عالیریه وقتی کلنی اخبار و شمدیک رعون
واقع مجانه کز ربه طوبی بیانه شکر و سار ابرم اقدم

مرصداق
عبدالحق حامد

۲۱ مور ۱۴۰۰

TRANSLITERATION.

MUHIK-I-AZIZ VÉ MOUHTEREM,

Mektoub-i-mahabet ousloubounouzou memnouniyetilé akhz vé
mutulaa etdim. Bou ghiouné katar jawabini terkim vé takdim

*edémédiyimden muté'essif vé mahjoub isém dé bounou kesret-i-meshgheléyé haml bouyourajakleri mé'moulilé mutéselli im. Yiné o meshghouliyet munasebetilé bir "Braïton" seyyaheti ikhtiyariné né vakit fursut boula biléjéyim mejhouldour. Her haldé azimetimi taraf-i alileriné vakiti ghelinjé ishar vé shimdilik * davet-i-vakié-i-muhibanénizdén dolayi béyan-i-shukr vé mésur ederim, effendim.*

Fi 20 temmuz, sené 1302.

Khaïrkhaniz,

ABD-UL-HAK HAMID.

Translation.

DEAR AND RESPECTED FRIEND,

I have received your friendly letter, and considered it. Although I am sorry and ashamed that I have not been able until to-day to write and send an answer to it, I am consoled by the hope that you will attribute this to my being so much occupied. I do not know when I shall be able to find an opportunity of making a trip to Brighton, but, in any case, when the time comes, I will apprise you of it. For the present I merely express my thanks and my joy at receiving your kind invitation.

Your Friend,

ABD-UL-HAK HAMID.

July 20, 1302.†

* Generally pronounced *shindi*.

† *Anno Hejiræ.*

II.

*

۵

مردنو اف
 بوجباع دخی تایم دبع انسه اولاد ایکنجی مکتوبله مطبوعی الدم
 ترکجه نه منظم دیرا برنجی مکتوب ترکجیسی طبع ایدیه جان بوزاف
 طبع ایدیه
 طوغریسی حیره همت یوردیلک طوغریله ایستیلک برپا یه بولیه دلام مسئله
 چونکه شایقه انگلیزر اکرشدی شواجنی حیدودره اعانه ویره جان
 اولورسه کرید عصبان شواجانه قوتله بو سنه دخی طیانسه اولور
 فقط شواجانه دیرمزره کرید عصبان تمام بتر
 شدی مجرده بوندره ترکجه ای طبع اولنجی مسلمانده هب معلوم
 تونه ملت و دولت دخی سوله همنگنده سرور اولور و مأمول
 ایدیم که کرید مسماندی طرفنده سزه برهیدیه کلور چونکه کریده کی
 مسمانه اها سازم مکتوبه نسله اوقور بازار کوزی آجیه
 و صریحه مائل اصحاب فطندر . بنهک آی باشه قدر بوراده ایم
 سعاد

* This mark stands for *Bism illah*, 'In the name of God!' with which words every good Mussulman begins a letter or book.

TRANSLITERATION.

MURUVVETLU EFFENDIM,

Bon sabah dakhi Taïmsé derj olounmouh olan ikinji mektoubou-nouzou matbouounou aldim. Turkché terjumésiné muntézirim ; zira birinji mektouboun terjumésini tab edéjéyiz bounou dakhi tab ederiz.

Doghrousou, chok himmet bouyourdounouz Doghroulouk etdiniz, zira, peh buyuk vé muhim meselé dir, chunki shaskin Inglizler éyer shindi shou ejnébi haïdoudleré iané veréjek oloursa Ghirid isyani shou iané kuvvetilé bou sené dakhi dayanmish olour, fakat shou iané vérmezlersé Ghirid isyani tamam bitér.

Shindi Mukhbirdé bounlarin turchéleri tab olounja Musulmanlerin hep maloumou oloup, bitun millet vé devlet himmetinizden mesrou olour, vé mé'moul ederim ki Ghirid musulmanleri tarafinden sizé hédîyé ghelir, chunki, ghiriddéki musulman éhali saïr memleketler-imizé nisbetilé okour yazar ghiuzu achik vé hurriyeté maïl ashab-ifitnetdir.

Bendéniz aï bashina kadar bouradé im, Effendim.

SUAVI.

27, Agostos, 1868.

Translation.

MAGNANIMOUS SIR,

I have printed your second letter, which was inserted in the *Times*, this morning, and am waiting for the Turkish translation of it, for we shall print the Turkish of the first letter and this also.*

To speak truly, you have exerted yourself very kindly. You have done an act of justice ; for this is a very great and important question : because if the English, who do not know what they are about, give assistance to the foreign banditti, the insurrection in Crete, by the aid of that assistance (subscriptions) will last this year too ; but if they do not give this help the insurrection will completely end.

* Suavi Effendi, the writer of this letter, was the editor of the *Mukhbir*, a Turkish newspaper formerly printed and published in London.

When we print the Turkish of these letters in the *Mukhbir*, all Mussulmans will know about it, and the whole nation and the State will be pleased at your kind efforts: and I hope a present will come to you from the Mussulmans of Crete, for the Mussulman population there are better educated, more intelligent, and greater friends of liberty than those in our other dominions. I shall be here till the end of the month.

SUAVI.

August 27th, 1868.

III.

۵.

مفعول علی بن

فضیلتیام و محب و فاضلیم انتم حضرت
 ۱۶ سلطان نجی و صدباری تعظیم دینیم اولاد کرمان
 عمیر بنده یار و سید معتمد و مشد قاسم او و طیف
 بکاعاد ایدر یکنده اغانیای و قوجو سبانه عوم
 ایلی ایلی صفة دهب بوار و ادرا بندم کتر فای ناهال
 تعریف و دهینه خدوی تقدیم عیضه قصه ایدر
 مفعول هردم ارهار و اوصاف صید لرن بارانده کرد و طیف
 رکن و صیدنا حضرتین برخی بنده بر قطعه مرقع شده زین
 احضریو یی بر غریه او فورم او طو رینی محل فوج
 صالی یازم دهین بیو ایدر سرکس موی بنده خیم
 یوقد رنیه مندر بوند اول قوبه و ایسی اید
 برینه دیرد ثقبه و دهینه کنیس اشانوله هارک اما ده
 بر موی بنده بویکی خطه ایدم یازم و دهینه تیر کنای
 بکاکوند رنیه صالی نوی دیرانه و کند ایدر و ادرا

سلام + + + یا اید کوندرم دنیسه سویدم
 بیه اوخته دیدم ابرو بند و برانوه " بقیه محله
 اولو دیناره بیه صحرایه سز کورده آرزو اینین دیناره
 لوندیه نسیغه مضایه اوغراویه بی بولمغه به
 نیا نیا نیا ایتم زهواریک برکنه اول مصلحت دیرایه
 کونیه زهواریک !
 بوفه چو خافیه نصیحت اینیم اناته به صغته صافو.
 د کوبینور انم ۱۶۱ ساله ۱۸۸۹ مخلصه

TRANSLITERATION.

HUZOUR-I-ALILERINÉ,

Fazilet-mé'abim vé muhib-i vefashiarim, Effendim, hazretleri!

On deurt shubat, sené bin, sekkiz yuz seksen dokkouz turikhli vasil-i-eyyad-i-tuzim vé tekrim olan keremnamé-i-alilerinizden pek ziadésilé memnoun vé mutéshekkir kaldim. O vazifé bana a'ül idilise dé, gechenlerdé alamanyayé vukou boulun seyyahetden avdet idéli iki hafta oloup bouraja olan ishlerimin kesreti-ise na kabil tarif oldoughoundan zérouri takdim-i-arizedé kousouroum edilmishdir. Ma haza her duim ezkiar vé evsaf-i-jémilerini yad etmekdé ghéri douroulmamakdada devletlu Saüd Pasha hazretleriné birinji rutbéden bir kita mejili Nishan-i-zishan ihsan bouyournoldoughou bendé ghazétade okoudoum. Otournoldoughou Mahul Tophanéilé, Sali-bazarindé oldoughounou bilir-idi-semde shindiki mé'mouriyetinden khabrim yokdour. Rutbési

mushirdir. Boundan evvel konia valisi idi. Yeriné digheri tayin olounarak kendisi Istambola chagirildi, ama daha henuz bir mémouriyeté tayin bouyouroulmadi zan ederim. Yazajak oldou-ghounouz tebriknaméyi bana ghieundururséniz Sali ghiunu Der-i Saadeté heréket edéjek olan Madam Pasha ilé ghieundururum vé kendisiné suilédem. Bash ustuna dédiler. Adresinizi vé Braïtona yakin bir mahulda otourdoughounouzou bilmish olsaïli sizi ghieurmek arzou etdighini dé suilé mishdir. Londrayé teshrifinizdé séfareté oghrayip dé bény boulamadighiniza pek ziadé téessuf etdim. Né olour oudou. Bir ghiun evvel maloumat veré-idiniz ghieurmush olour-oudouk!

Bou kadar kiafi dir tasdi etméyéyim. Inshallah yiné mulakat olour vé ghieurmushulour Effendim.

Fi 16 Shubat, 1889.

MUKHLISINIZ.

Translation.

MY FAITHFUL AND EXCELLENT FRIEND,

I am obliged and thankful to you for your kind and esteemed letter dated the 14th of February, 1889, which has reached my hands. It was my duty to have written, but, although it is a fortnight since my return here from a journey in Germany I made lately, I have been unable to write, because I cannot tell you how busy I have been.

I also saw in the newspaper that H. E. Saïd Pasha, who is always mentioning your good qualities, has had the Mejidiyyeh of the First Class, in diamonds, conferred on him. Although I know that he resides at Tophané, at Sali-Bazar, I do not know what office he now holds. His rank is that of "Mushir" (Full General). He was formerly Governor of Koniah. Another has now been appointed in his place, and he has been recalled to Constantinople. As yet, I think, he has not received another appointment. If you send me your letter of congratulation for him, I will forward it by Madame Pasha, who will start for Constantinople on Tuesday. I spoke to her about it, and she said: "Certainly!" She said also that if she had known that you resided near Brighton she would have liked to have seen you. . . .

I much regret you did not find me at the Embassy, when you visited London and called there. If you had sent word a day before we should have seen each other.

I think this is sufficient; I will not tire you. I hope we shall see each other again.

Your Sincere Friend,

HALIL.*

February 16th, 1889.

* The above letter was written by Capt. Halil Bey, now Naval Attaché at the Turkish Embassy in London, formerly a student at the Imperial Naval College at Constantinople, while I was Professor there. He distinguished himself at the College by his zeal and ability in acquiring English under myself; and he has since studied German in Germany. I have lately had the pleasure of seeing that he is most proficient both in German and English. Such linguistic ability, and other scientific talents, make him a most promising officer, of whom his country will some day be proud.—C.W.

IV.

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لونه ده کار و شصت و هشت

محمدم در حضور

کار و شصت و هشت تا بحلی رسیده دست مخمدم از لای نخه یا نخه
نمده به قدر جواب بازه مدغمه جدا محجوبم مانع از بکشد
مشغولیت از دفعه مدغمه در کور بجوم قریبه عضوی طبع
شنا با اولدم در دیکم کتابت بشکزه یا از دفعه اوقیه
محمدم اولدم به نشه زینک یا نمده بهامد دفعه ثلث یا بنم
بچند ده شنا بنمده بهامد بهامد بهامد بهامد بهامد بهامد
محمدم اولدم به زحمه حال کتابت کوزه منی رجاء بنمده بهامد
کونه در کوزه حال طریقه کوزه اسباب ابره حکم طبعه

حامد بن باد زک لونه ده به عودت آینه بکشد بهامد ما کنه
اول دفعه بیایم حال

بهامد بنمده سفارحی نشه بکشد بهامد بهامد

کند بهامد کور و شور بزی ده مسودا بهامد بهامد

امید بهامد بهامد بهامد بهامد بهامد بهامد بهامد بهامد

در دام نوجوانی نمده بهامد بهامد بهامد بهامد بهامد

TRANSLITERATION.

Londra fi 22 Kianoun-i-evvel sené 1889.

MOUHTEREM DOCTOR,

On deurt kianoun-i-evvel seksen dokkouz tarikhli residé-i-dest-i-mefkhuretim olan tahriratinizé shindiyé kadar jawab yazamadi-ghimdan jilden mahjoubim. Mani isé kesret-i-meshghouliyyet oldoughoundan mazour ghieurulurum fikrilé afvinizi talabé shita-bun oldoum verdighim kitablerin ishinizé yarardighini okouyarak memnoun oldoum ousedé, bashkalerinin yanimdé boulounmadighinu té'essuf etdim. Gechenlerdé istumboldé boulounan ahibbandan biriné yazdighim mektoubdé mumkin oloursa bir terjumé-i-hal kitabi ghieundurmasini rija etmishdim, bouldurdé ghieundururusé der hal tarufnizé isbal edéjéyim tabi dir.

Hamid Bey, beraderimiz Londraya avdet etdiyinden maloumatiniz oldoughounon biléyorim hali bir vakitinizdé sefureté tashrif edérséniz kendisilé ghieurushur bizi dé mesrour edérsiniz. Umid ederim-ki madam bitoun bitoun kesb-i-afiyet etmishdir Dewam-i-tévejjuhunuzu témenna ederim.

Translation.

**London, 22nd December, 1889.*

RESPECTED DOCTOR,

I am quite ashamed that I have not until now been able to answer your esteemed letter of the 14th December. As I think I shall be excused owing to my being prevented by press of business, I hasten to ask your pardon. I was glad to hear that the books I gave you for your work were of use, and I regret that I have not

* The address of the writer, and the date, are usually written at the foot of the letter in Turkey. Their being written at the head of the letter is an innovation, probably made by the writer owing to his being in England.

others. In a letter I lately wrote to a friend of mine in Constantinople, I requested him, if possible, to send a book such as you require. If he sends it here, I will immediately forward it to you.

I know that you are aware that our "brother" (friend) Hamid Bey has returned to London. When you have leisure, if you call at the Embassy, you can meet him, and we shall be delighted to see you. I hope your wife has quite recovered her health. I beg for the continuation of your favour.

HILMY.*

* I have to thank this gentleman, Hilmy Bey, for his courtesy and kindness in drawing my attention to several interesting Turkish works lately published in Constantinople.

LETTER FROM THE GOVERNOR OF NISH.*

انظره دولة قيسية من انظره
 بسم الله الرحمن الرحيم
 ليرجى محاسن بولس . حكمة البكر من انظره
 والحد لانه مقتضاه لاجرا ، واجبا حاله بانه صفة زينة ، ولاسيما في حاجته ليعلمه
 من انظره من انظره ليرجى محاسن بولس . حكمة البكر من انظره
 من انظره من انظره ليرجى محاسن بولس . حكمة البكر من انظره

TRANSLITERATION.

İngilterra devlet fêkîmîsî mêmourlerinden oloup, bir
 Khaîli muddet Nishdê ikamet ederek, bou kerré Londraya
 mutévejjihan azimet ve avdet eden Mosiou Wells bouradan
 herêket éiledéklerinden, esna-i-rahde vasil olujaghi mahal-
 lerdé hakinda teshilat vé ik'tiramat-i-mukteziiyyé ijra vé
 ijabi halinda zabtiyyé terfik vé ita vé istéyêjéyi muavénétin
 ifasilé muazezan vé mustédiman imrurleri khusousinda
 mé'mourin-i-Devlet-i-aliiyyé tarafterinden himmet bouyou-
 roulmak babinda Nish mutésarriflikden ishbu bouyourouldou
 istar kilinmishdir.

Dokkouz Shevwal, 1293.

TRANSLATION.

Monsieur Wells, one of the officials † of the high govern-
 ment of England, who resided a considerable time in Nish,
 having now departed to return to London, this order has
 been written by the Governor of Nish to the functionaries
 of the Sublime nation (Turkey), in order that at all the
 places he may arrive at during his journey the requisite
 facilities and respect may be given to him, and, in case of
 need, that he may be accompanied by police and the assist-
 ance granted him which he may wish, and that he may
 always be respectfully allowed to pass.

The 9th Shevwal, 1293.

* The above document was given by the Governor of the town of Nish, at that time on the Servian frontier, but in Turkey, to the writer of this volume, when he was about to return from the war between Turkey and Servia, through Bulgaria to Constantinople, requesting the authorities to render help and assistance in case of need.

† I was at that time Secretary to General Kemball.

*List of Works on and in Turkish, sold by BERNARD
QUARITCH, 15, Piccadilly.*

A PRACTICAL GRAMMAR OF THE TURKISH LANGUAGE.

BY
PROF. CHARLES WELLS, PH.D.

* OPINIONS OF THE PRESS. *

LE STAMBOUL. (Constantinople). *September 3rd, 1880.*

"The name of Dr. Wells, formerly professor of the Imperial Naval College in this city, is well known both to the Turkish and European population of Constantinople, and they will be glad to learn that he has just given to the world the fruit of his study of the Turkish language and literature during twenty years, in the shape of an entirely new and very comprehensive Turkish Grammar. Englishmen will be glad to hear of the appearance of this work, as no Turkish Grammar worthy of the name has hitherto appeared in the English language; and even the imperfect and rudimentary works on the subject which have hitherto been published virtually do not exist, as they are nearly all out of print. We have no hesitation in saying that no one could acquire a thorough knowledge of Turkish by the help of such superficial and incorrect books, as those of Barker, David, Boyd and Arnold. Dr. Wells' work, on the contrary, aims at being at the same time complete, clear and practical, and we congratulate him on having thus supplied a very great public want. In it the student will find all that is requisite to enable him to write and speak Turkish correctly."

SATURDAY REVIEW. *June 11th, 1881.*

"Dr. Wells' Turkish Grammar is a useful manual of acquiring the Ottoman tongue as spoken in Constantinople, and contains numerous exercises for translation from English into that language. It is an improvement on most of the preceding grammars, inasmuch as it is written on the same lines as the most approved manuals for the study of modern European languages. Apart from the increasing necessity for acquiring a knowledge of the language of a people whose affairs enter so largely into the politics and commerce of the present day, Turkish possesses an extensive and valuable literature well deserving of study. The dialogues at the end of the work are very idiomatic and well arranged."

THE ATHENÆUM. *September 18th, 1880.*

"Dr. Wells' Grammar will be found a very useful addition to our resources. While it gives us the materials of the best authorities, it furnishes, as the author promises, much new matter. It is a very copious work, and will be most valuable for study and reference. Dr. Wells has had great advantages for such a task, and he has turned them well to account. He has introduced exercises which will be welcome to many, and he claims as a speciality to have given illustrations from Turkish works, which will be a step towards the study of the literature. It is of some importance that, while providing for the acquisition of the language as a written language, he has not neglected what is essential for conversation."

THE ACADEMY. *April 16th, 1881.*

"Dr. Charles Wells, the editor of the new edition of Redhouse's Turkish Dictionary, has done good service to students of Turkish by his *Practical Grammar of the Turkish Language* (Quaritch). In some respects the title he has chosen is misleading, because the term "practical," as applied to guide-books, grammars, &c., at the present day, is usually intended to imply one of two things—either that other books on the same subject are unpractical, or that the writer has kept his work free from the taint of erudition. Dr. Wells does not use it in either of these senses, but only wishes to draw attention to the simplicity of his method and the introduction of numerous exercises for purposes of practice. The Grammar which hitherto could most safely be recommended to students is that of Mr. Redhouse, in the first part of his *Turkish Vade-Mecum*. This is the work of one who is at once a good philologist and a thorough Turkish scholar; but the narrow limits within which the author has purposely restricted it render it suitable only for persons who confine themselves to an elementary and colloquial knowledge of the language, while Dr. Wells' book is intended for more advanced, or, at least, more thorough-going, students. Its most distinguishing features are the exercises already mentioned,

together with illustrative quotations from native authors, and the account of the peculiarities of Arabic and Persian accidence and syntax as far as they affect the Turkish language. The words are printed throughout both in Arabic and italic letters; the elaborate forms of the verb are fully and clearly given; certain practical difficulties, such as the declension of nouns with possessive pronouns, are well illustrated; and useful lists are given of the most important adverbs, conjunctions, and postpositions, which last take the place of prepositions, and of the case-endings of regular inflectional languages. The methods, also, by which the two great deficiencies of the Turkish language—the absence of a verb “to have” and a relative pronoun—are supplied are satisfactorily detailed. In these and most other respects the execution of the work is excellent.”

LETTER FROM THE TURKISH AMBASSADOR.

IMPERIAL OTTOMAN EMBASSY,
London, 19th April, 1882.

DEAR SIR,

I hasten to inform you that I have received a despatch from His Excellency Assim Pacha, acknowledging the receipt of the books, which, at your request, I transmitted to the Sublime Porte, and instructing me to express its thanks to you for your interesting works, which have been transmitted to His Imperial Majesty the Sultan.

Believe me, Dear Sir,
Yours faithfully,

CHARLES WELLS, ESQ.

MUSURUS.

FROM THE TIMES. *August 22nd, 1876.*

“General Sir Arnold Kemball, who is now acting as Military Attaché to Her Majesty’s Embassy, will now proceed to the headquarters of the Ottoman Army to report on warlike operations. Sir Arnold has long been here as British Delegate and Member of the Commission appointed for the rectification of the Turco-Persian frontier. Both he and his Private Secretary, Dr. Wells, are excellent Turkish, Persian and Arabic scholars.

“TIMES” SPECIAL CORRESPONDENT AT CONSTANTINOPLE.”

FROM THE LONDON CORRESPONDENT OF THE

“COMMERCIO DO OPORTO.” *April 10th, 1877.*

“Having come to pass a week at the waterside (Brighton), I expected to be separated from anyone who could give me information on the Eastern Question. On the contrary, I met by accident an old friend who has just come from that part, and who possesses over all other informants, not excluding the Marquis of Salisbury, the

inestimable advantage of knowing the Turkish language. Dr. Charles Wells having devoted himself to the study of Oriental languages and even the author of a work, written in Turkish on Political Economy, went to Turkey eight or ten years ago, and passed all that time there, with little interruption, and under circumstances which singularly enabled him to know the Ottoman world.

"In the first place, for some five years, Professor of English in the Naval College of Turkey, then employed on the mixed Commission which was to settle the Turco-Persian frontier question; lastly, Secretary to the English General Kemball in the Servian campaign, while at the same time acting as Special Correspondent of the *Levant Herald*, he saw the higher and the lower classes of Turkish society, visited the sumptuous palaces of Constantinople and slept on the damp earth of the camp at Nish; beheld the temple of Saint Sophia at Stamboul and the little church at Alexinatz; bathed in the limpid waters of the Sea of Marmora and drank the muddy waters of the rivers of Bulgaria. I have the satisfaction of finding that his statements confirm the opinions I have expressed for two years."

TARIKH-I KIRK VAZIR: THE ROMANCE OF THE FORTY VAZIRS, in *Turkish*, a new edition, 12mo, bds., 4s.
Istambol, 1305 (A.D. 1886).

The only European edition (by Belletête in the last century) contains merely an abridgment of the text of this famous story.

READING BOOK. TA'LÍM KIRÁ'AT . . Exercises for instruction in Reading, in *Turkish*, 4 parts, 12mo, about 480 pp. sd., 5s.
Istambol, 1306-03 (A.D. 1887-4).

TUTI NAMAH: THE STORY OF THE PARROT, in *Turkish*, translated from the Persian original, 8vo, *lithographed*, bds., 5s.
Istambol, 1304 (1885).

A second story, the *Kámil-ul-Kalám*, is printed on the margins.

NAÏMA (THE WORKS OF).

SAD-UD-DIN (THE WORKS OF).

RASHID (THE WORKS OF).

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